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AN

A GRAMMAR
OF THE
SANSKRIT LANGUAGE.

Yates
Sanskrit
Grammar

A GRAMMAR
OF THE
SANSKRIT LANGUAGE,

ON A PLAN SIMILAR TO THAT
MOST COMMONLY ADOPTED
IN THE LEARNED LANGUAGES OF THE WEST.

BY
REV. W. YATES, D. D.

SECOND EDITION, ENLARGED AND IMPROVED.

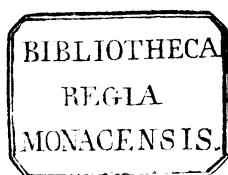
———ἐντί γὰρ ἄλλαι
ὁδῶν ὁδοὶ περαιτέραι. PINDARI OLYMPIA, ODA IX.

*Primus in eo qui legendi scribendique adeptus erit facultatem, grammaticis est
locus.* QUINC. DE INST. ORAT. lib. i.

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P R E F A C E.

THE Sanscrit is acknowledged, by the most competent judges, to be an ancient, energetic, and useful language. So prepossessed are most of the Natives of India in its favour, that they ascribe to it a celestial origin, and account it the medium of divine communications. Its claims to antiquity are of the fairest order, and from the deepest researches that have been made to trace its source, it appears highly probable that it was one of those original languages which existed at the time of the dispersion, and that, like some others, it has since given rise to a variety of inferior dialects.—From the endless number of compound words, capable of being formed at pleasure, and from the ingenious method of permuting the last letter of each word to agree with the initial of the succeeding one, the Sanscrit is probably unrivalled for diversity of sound, and harmony of enunciation.—Its being the source of so great a number of words in several other Eastern languages, and its containing all the principal works of the Hindus on Religion, Philosophy, History, Jurisprudence, &c. give it a decisive claim on public attention ; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the difficulties with which it has been encumbered, sufficiently shews that it is not devoid of interest or utility.

If perspicuity and precision are essential in any Grammar, it is certainly in this, where rules are so numerous, and in several instances, after the clearest explanation that can be given, so necessary to be closely studied, before they can be fully understood. In attempting to be concise, there is a danger of becoming obscure. A medium is

therefore to be observed, between swelling the subject to the greatest extent of which it is capable, and on the other hand, condensing it so much as to render it unintelligible and indefinite. The learned Sanscrit Grammars formerly published, however excellent in many respects, are confessedly too voluminous, and in various particulars too abstruse ;—hence some Europeans, after cursorily inspecting them, have concluded either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them ;—and thus they have relinquished in despair, what might otherwise have proved to them a pleasing and profitable study.

As this work professes to be formed on a plan differing from those hitherto adopted, it will be proper to explain the principles on which it proceeds, and to point out the particulars in which it differs from other Sanscrit Grammars.

The whole is divided into four parts, Orthography, Etymology, Syntax, and Prosody. This, though a common and convenient division, has not heretofore been applied to Sanscrit : the first three parts having been divided in various ways, and the last one entirely neglected. Native Grammarians divide the whole into two parts, viz. शब्द, *sounds or words*, and धातु, *verbal roots*.

The more important rules and remarks are printed with a larger type, while the exceptions to general rules, and observations of less consequence, are represented in a smaller size. The printing of rules and exceptions, &c. with the same sized type, is productive of two serious inconveniences : the one is, that it causes the student much needless labor, by leading him to suppose that the rules thus printed are all of equal importance, and must be committed to memory ; the other is, that when he has passed through the fatigue of learning them all, he finds himself frequently in a labyrinth through not understanding their proper application : and attempting to account by general rules alone for that which should be accounted for by general rules as modified by certain exceptions, he imagines that one rule is in direct

opposition to another, and knows not which is to be regarded. The method which has been adopted of employing characters of different sizes, it is hoped, will remove these obstructions.

The character in which Sanscrit works are usually printed is called Deva-nágarí; it is read like the English, from the left hand to the right. The native Pandits of Bengal learn to read this character, but few of them can write it with expedition; in composing and copying Sanscrit works they make use of the Bengálí alphabet, which corresponds exactly with the Nágari, except in the shape of the letters.

In representing the alphabet in Roman characters, the plan of Sir Wm. Jones with one or two exceptions has been adopted. In explaining the powers of the letters, some other characters are given, which, though they do not literally agree with those which they may be used to represent, sometimes serve to express the sound more distinctly or neatly in Roman letters.

A little alteration has been made in the scheme for the permutation of the letters, by which it is rendered more consistent with the order of the alphabet, and consequently easier to be retained in the memory. The vowels stand as in the alphabet, and the semivowels range under their corresponding vowels. The classified letters are like the alphabet taken backwards; reckoning from the right hand to the left, and from the top to the bottom; and the remaining miscellaneous ones are placed under their corresponding classified letters.* So much would not have been said respecting this trifling alteration, had it not been for the influence which it has on the succeeding Rules of Permutation. In uniting a number of words together for the harmony of a sentence, the rules of permutation may be occasionally dispensed with; but in general, they are attentively regarded, and the frequent neglect of them considered as a great inelegance. The general rules should be closely studied, the notes may be read and referred to as exceptions occur.

* In order to understand the difference between this arrangement and that commonly adopted, compare the one at the beginning of the 2nd Chapter of Orthography with the other in the Appendix.

That the mind of the learner might not be distracted, many remarks usually put under this head, have been referred to compound words, the place to which they properly belong.

One peculiarity of considerable magnitude in this work, arises from omitting the system of rejected letters. It appeared to the Author, after minute investigation, calculated rather to exercise the patience than to improve the understanding. The reader will be able to form a judgment respecting it, after seeing an example of its operations in the case of a noun, and the tense of a verb ; at the same time he must bear in mind, that what is here stated relative to these two examples, equally applies to the other cases and tenses, &c. and that the rules which constitute this system are not all collected together by those who have used it, but are frequently to be sought for throughout the whole Grammar.

In the Dictionary we find the word **नर**, *a man*. Desirous of putting this word in the Nominative case, we turn to the Grammar, and find that **सि** is added to Nouns of the masculine gender to form the Nominative case, which makes the word **नरसि** ; but the **इ** of **सि** is *rejected*, which leaves it **नरस्**. Is this then the Nominative case? No ; because when a letter is rejected some effect is produced by it. What then is the effect of rejecting **इ**? It is equivalent to a rule. What is the rule to which it is equivalent? It is this, 'that when **इ** is rejected, the word must end with a final consonant.' Does this rejection then save a rule? No ; it only implies one which must be previously learned, and which, being applied in the present instance, makes the word **नरम्**. Having obtained the result of the rejected letter, we are afterwards informed that (:) is substituted for **स्** followed by () which makes the word **नरः** ;—so that the whole is to find out that (:) is added to form the Nominative case, which is sufficiently shewn by the declension of the noun without any such process.

Again, in the list of verbal roots we have the word **याच्**—**अ**, *to ask, to request*. 1st, The inflection to be added to form the third person of the Indefinite tense is **दि**, which makes the word **याच्दि**. The **इ** of **दि**

must be *rejected*, which, according to the rule before given in the case of the Noun, makes the word वाचद्. 2nd, In accounting for the formation of the Indefinite, it is stated that सि must be inserted after the root, by which the preceding word becomes वाचसिद्; but the इ of सि is *rejected*, which leaves it वाचम्द्. 3rd, Another rule states, that स is lost when इ is inserted in the root, but is retained when it is not: in the case before us इ is regularly inserted, consequently the स is lost, which leaves the root just as it was before सि was inserted, वाचद्. 4th, A succeeding rule informs us, that when सि is inserted, ईम् must be prefixed to the inflection दि, which will make the root in question, वाचोम्द्. The म् of ईम् is *rejected*, and we must now search for a rule to know what is to be the result of such a rejection; we find one which informs us, 'that when म् is rejected, the increment with which it is united must be prefixed to the syllable or word;' or in other words that ई must precede दि, by which the verb will become वाचोद्. 5th, Another rule states, that अम् must always be prefixed to verbal roots in the Imperfect, the Indefinite, and the Subjunctive, unless constructed with the adverb मा. The म् is *rejected*, which according to the rule for the rejection of म् makes the word अवाचोद्. Lastly, We find a rule for changing the final द् to त्, and then we arrive at the regular Indefinite tense अवाचोत्. Now let any one judge whether all this winding is necessary to find out, that when इ is inserted in the Future, the Indefinite is formed from it, by prefixing the augment अ and changing इना into ईत्; as वाचिना, अवाचीत्. As much might be said concerning the other rejected letters; but it would be tedious to enlarge, as the reader must at once perceive that this system, whatever may be its claims to ingenuity, is too complicated in its application.

The Nouns might be divided into two classes; the first ending with vowels, the second with consonants; but since the variations of the former so much exceed those of the latter, it is conceived that a more regular distribution of them could not be made than that which has been attempted, by forming them into five declensions. Nouns of the 1st declension are equal in number to those of the remaining four. In each number several of the cases are alike; viz. in the singular

number, the Ablative and Possessive, with the exception of nouns ending in **▼** ;—in the dual, the Nominative, Objective, and Vocative ; the Instrumental, Dative, and Ablative ; the Possessive and Locative ; in the plural, the Dative and Ablative. Also the Nominative and Objective of neuters in all the numbers.

Nouns, Adjectives, Pronouns, and Participles have been mixed together more or less in preceding Grammars ; in this they are treated of separately.

The Verbs are divided into Primitive and Derivative. The Primitive are subdivided into Common, Active, and Deponent, and the Derivative into Causal, Optative, Frequentative and Nominal. The Primitives amount to nearly two thousand, and are kept separate from other words by the Natives. That the Derivatives are distinct verbs, and not particular moods of other verbs, must be evident from their having voices, moods, tenses, &c. like other regular verbs, which properties could never be ascribed to moods. A Common verb is one common to the two voices, active and middle. An Active verb does not signify, as in English grammars, a transitive one, but one conjugated only in the Active voice, whether transitive or intransitive. A Deponent verb is conjugated only in the Middle voice, but has an active signification. The Passive voice is common to them all. In the selection of verbs for examples of the different conjugations, Common ones have been chosen ; not because they are the most numerous, for this is not the case, but because they include both the others, all the Active verbs being inflected like the active voice, and all the Deponents like the middle voice of Common verbs. Instead of laying down rules for the formation of each tense as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb ; the Present, the Past, and the Future. If a verb is irregular in only one of the principal tenses, under that tense the irregularity is specified ; verbs that are irregular in more than one of the principal tenses, are considered Anomalous, and are arranged together in alphabetic order as the last section of the verbs. Verbs of the 1st conjugation exceed in number those of all the others combined. All the conjugations are alike, ex-

cept in the present tense and its formatives : and even in these the 4th, 6th, and 10th, are like the 1st, and the 8th like the 5th, when prepared for inflection by the addition of the affixes. Hence the ten might be reduced to six conjugations. By dividing them according as the inflections are united mediately or immediately with the root, they might be reduced to two : but as neither the size of the Grammar nor the labour of the learner would be abridged by either arrangement, it has not been adopted. The *Anubandha* or characteristic letters, serve to point out the conjugations and peculiar inflections of the verb. The Rules of Permutation preceding the conjugations generally serve to extend or diversify the ideas of those contained in the Orthography ; and may be attended to at first, or omitted till the conjugations have been learned, at the pleasure of the student.

One singular plan by which Sanscrit Grammars have been rendered exceedingly prolix, has been that of laying down rules to account for the formation of almost every derivative word. In most cases, derivative words may be traced to their respective roots* with the greatest facility ; in particular instances, where the origin is doubtful, the methods of tracing them are often so fanciful, that little dependence can be placed upon them. Moreover, as this is a subject which belongs to a Dictionary rather than to a Grammar, and as minute investigation of it is rather amusing than essentially necessary, no apology is deemed requisite for not having discussed it more extensively.

A new arrangement has been made with respect to compound words ; they are divided, not as before in an arbitrary manner, but according to the distinct denomination of the words that are formed. Under six heads, Native grammarians include only compound Nouns, Adjectives, and Adverbs : in this work compounds are divided into four classes, Nouns, Adjectives, Verbs, and Adverbs. The former two being numerous, are subdivided into genera and species ; the genera include the

* The Hindus, like the Jews, trace nearly every word in their language to some verbal root.

classes specified by the Natives, and the species shew the various combinations which each genus admits.

In the Syntax the same order has been preserved as in the Etymology. It commences with the nouns, and proceeds gradually through the different parts of speech, including under each part whatever relates either to its concord or government. The examples selected to illustrate the rules have been taken from classical writers. The rules have been regularly numbered from the beginning, to avoid perplexity in referring to them ; and the examples of parsing, which succeed, will prove their utility by shewing their application.

In compliance with the usage of European Grammarians, and on account of the important rank which Poetry holds in Sanscrit, a comprehensive and systematic view of Prosody has been introduced ; to which have been added, specimens of the different kinds of prose composition. This may be regarded for the most part as an abridgement of the *Chanda-manjari* ; a treatise on Prosody held in the highest repute. The versification of the Hindus, though extensive, is tolerably simple ; and a knowledge of it will enable the student to correct many blunders which will be found to exist in almost every book he may peruse. The name of each species of metre is contained in the example given of it, on which account many verses have been retained, though not quite literally rendered, which otherwise would have been changed for some of a more moral and less idolatrous description.

For the convenience of those who may have to converse with learned natives, an Appendix, containing a list of the technical terms used by Sanscrit Grammarians, has been added.

In addition to the preceding remarks, which are designed chiefly to illustrate the specific plan of the work, it may not be improper to offer a few others, more interesting to those who are desirous of forming a correct estimate of the origin, unity, and diversity of languages.

It has frequently been asked, *Was the Sanscrit ever a spoken language?* Some taking the meaning of the word *Sanscrit* to be, *done*

together, and the meaning of the word *Prácrit* to be, *not done together*, argue that the latter was spoken ; but that the former was modified by a number of learned men assembled for the purpose, and used only in writing. It is true that the word Sanscrit does mean, *compact, pure*, and the word *Prácrit*, *uncompact, impure* ; but to maintain on this account, that the former sprung from the latter, is like deriving the fountain from the stream, instead of the stream from the fountain. To account for the formation of many corrupt dialects from an original language is not difficult ; but to account for the formation of a pure unspoken language from a corrupt spoken one, is far from being easy. The determining of the question however involves in it nothing of particular consequence, since not what the Sanscrit may have been, but what it now is, gives to it, as far as it concerns us, all its importance. The works composed in Greek and Latin would not be less valuable to us at this period, even should it be supposed that they never were spoken languages. Yet if we form our judgment of the Sanscrit from its being the grand depository of Hindu literature and science ;—from its having living languages derived immediately from it, which resemble it quite as much as the Italian does the Latin, or as the Modern does the Ancient Greek ;—and from its containing three kinds of prose composition, one of which is not more difficult than many pieces in its derivative languages, and is spoken with fluency by many Pandits, and also by the higher classes in certain provinces, we shall feel ourselves drawn almost involuntarily to the conclusion, that it must have been once the medium of communication to a considerable part of this country. That it never was spoken in the manner it is now most commonly written by the learned Natives, is very evident ; because the existence of so many compound words, and the exactness with which the sentences are constructed, would imply that forethought and contrivance on the part of the speaker, and that quickness and extent of comprehension on the part of the hearer, which could not possibly exist in common conversation.

Is Sanscrit more difficult than any other language? Speaking generally, there is little hazard in saying that it is not. In some particulars it may be more so ; in some equally so ; but in others less.

In the permutation of letters, and the formation of compound nouns and adjectives, it perhaps *exceeds* any other language. All the words in a sentence are frequently run one into another, and the final letters of each word changed to agree with the initial of the succeeding one. In English, were words thus joined together without any permutation of the letters, it would be very puzzling to a learner ; but if the final letters of each word were changed to agree with the initial of the next, the difficulty would be greatly increased. This is the case in Sanscrit ; and although the changes are all natural, and easily acquired by a little perseverance, yet to a beginner they form a serious obstacle. In some other languages compound nouns and adjectives are numerous, but in none perhaps so much so as in the Sanscrit. The compounds of other polished tongues are generally contained in their dictionaries ; those of the Sanscrit are not : indeed it is impossible that they should ; for it admits not only of compounds, but of double compounds ; and of both not a definite, but an indefinite number. Instances are to be found in which, by means of this double composition, a single word is several hundred syllables long : and no person, however well he may be acquainted with the elements of which they are composed, and able to explain them when formed, can ever say that he knows all the compounds which the language admits ; because the formation of them depends upon the fancy, and may consequently be as diversified as its operations. A man may know how many genera and species of compounds there are, but can never tell the number of words which each genus or species embraces. This plan of compounding words has offered to Indian poets a boundless scope in the use of vocables, and may serve to account for the great variety of their poetical metres.

In the number of its synonymous terms, the Sanscrit perhaps *equals* any other language. Words serving to express the same idea vary generally from two to thirty-five ; for instance, for *hand* there are 5 ; for *light* 11 ; for *cloud* 15 ; for *moon* 20 ; for *snake* 26 ; for *slaughter* 33 ; for *fire* 35 ; for *sun* 37, &c.

With regard to inflections, the Sanscrit falls *far short* of the Greek. In the declension of Nouns, &c. it has three more cases ; but in the

conjugation of a verb under the different moods of the three voices, it has fifty-four tenses less. Under the different moods there are 11 tenses in the Active, 11 in the Middle, and 11 in the Passive, making the sum total 33; in Greek there are 28 in the Active, 28 in the Middle, and 31 in the Passive, making the sum total 87: so that there are nearly three times as many inflections in a Greek, as in a Sanscrit verb. Besides this, there is a much greater number of verbs inflected in the three voices in the former than in the latter. Again, in Sanscrit there are no contracted, and a much less number of compound verbs. Now since the inflections of verbs form a principal part of any Grammar, and since the Sanscrit will scarcely bear a comparison with the Greek in this respect, though it is more perplexing to a learner in some other particulars, we conclude on the whole, that it cannot be a more difficult language.

Does the Sanscrit resemble any other language? In several particulars it is like the Greek or Latin. To state them all would far exceed the bounds of this Preface; it may not however be amiss, in order to excite farther inquiry, to adduce a few instances. It must be premised, that ँ is equivalent to the Greek *o* or to the Latin short *u*; that (°) is equivalent to the Greek *ν* or the Latin *m*; and that (:) is equal to *s*.*

The Rules of Permutation in Greek, as far as they extend, correspond very much with those in Sanscrit: as, *λυ + λάμπω = ἐλλάμπω* illustro, *illuminate*; *विद्वान् + लिखति = विद्वान्लिखति*, a wise man writes.—In Greek and Latin the declensions are five; there is the same number in Sanscrit.—In Greek the feminine gender generally ends in *α* or *ε*; so it does in Sanscrit; as, *ἀνδρῆα*, अण्ड्री, pudicitia, modesty or shame. *γυνή*, गुरी, *foemina*, a woman.—In Greek the numbers are three; they are the same in Sanscrit.—In Greek a great part of the Masculine nouns end with *os*, and the Neuters with *on*; in Latin the former end in *us*, and the latter in *um*: in these respects the Sanscrit resembles either. As, Masc. Nom. *κύριος*, ईश्वरम्, dominus, a lord or

* These are not fanciful premises, for ँ has always the sound of short *u* or *o*; (°) as a final may always be written *म् m*, and when joined with another consonant it generally becomes *n*; and स् *s*, when final, is always expressed by (:).

master ; Obj. κύριον, ईश्वरम्, dominum ; Inst. plur. ईश्वरैस्, κυρίοις, dominis. Neut. Nom. and Objective ἄρατρον, वज्रम्, aratrum, *a plough*.—In Greek and Latin most adjectives have three terminations, some have only two ; the same applies to Sanscrit : as, Nom. καλός, καλή, καλόν ; शुभम्, शुभा, शुभम् ; bonus, bona, bonum ; *good, fair*. Obj. καλόν, καλήν, καλόν, शुभम्, शुभाम्, शुभम् ; bonum, bonam, bonum.—In Greek, the comparisons are formed by τριος and τετος ; in Sanscrit by त्रसु and तमसु.—In Greek and Latin the pronouns are irregular ; so they are in Sanscrit ; as, Nom. ἐγώ, अहं, ego, *I*. Obj. μέ, ना, me, *me*. Nom. σύ, त्वं, tu, *thou* ; Obj. σί, तτα, te, *thee*.—The Sanscrit plurals are like the Latin ; as, वसु, nos, *we* ; वसु, vos, *ye*.—In Greek there are two kinds of verbs, Primitives and Derivatives ; so there are in Sanscrit.—In Greek the conjugations of Primitives admit of various divisions,* but there are four sorts of Derivatives ; the same applies to the Sanscrit.—In Greek there are three Voices ; so there are in Sanscrit.—The Imperfect and Indefinite tenses in Greek are formed by prefixing the augment and changing the finals ; the perfect by reduplicating the first letter and changing the finals, or by affixing the auxiliary verb : the same is done in Sanscrit.—Some of the inflections also are the same in Sanscrit as in the Greek ; as, Mid. 3rd singular and plural αἰτίσται, αἰτίονται ; याचते, याचन्ते ; *he asks, they ask* : ἤτιετο, ἤτιοντα ; अयाचत अयाचन् ; *he asked, they asked*.—Many of the derivative and compound words are formed in the same manner as those in Greek ; as, λογία, from λόγος ; वाचा, from वाच्, *a word or account, &c.* Θεός + λογία = Θεολογία ; ईश्वरः + वाचा = ईश्वरवाचा, *a word or account of God*. γλαυκός + ὤψ = γλαυκῶψ, or γλαυκῶπις ; नीलः + अक्षि = नीलाक्ष, *blue-eyed*.

How far the Sanscrit in general agrees with the Greek in its concord and government, and some of its poetical metres, may easily be ascertained by perusing the rules of the Syntax and Prosody. There is a striking likeness between the Greek and Sanscrit in the position of words and the use of participles : and there are also many instances in which Sanscrit words correspond with others in Latin or Greek.

* The Westminster and Eton Grammars make nine of them, six simple and three contracted ; others make less, but by a process which, if applied to the Sanscrit, would equally reduce the number. See page xi.

From the above remarks it is evident, that there is a similarity existing between the structure of the Greek and Sanscrit ; on which account the plan pursued in this work will be found to agree very much with that adopted in Greek and Latin Grammars :—which though not entirely new in itself, will readily be acknowledged as new, in its application to this language.

The present age is too much enlightened by experience to urge against this or any other attempt the stale objection, that innovation in what has been established by long custom, is intolerable ; for in this case there would be an end to all latitude of enquiry, and a complete stagnation of ideas in the moral world ; which would not only stop the progress of literature and science, but reduce us again to the barbarity of our ancestors.

It is true, that freedom of thought and latitude of investigation to a mind, in which fancy predominates over reason, and the rage for novelty over the love of truth, are the fruitful source of many errors ; and when exercised on important subjects, are worthy of entire neglect or severe animadversion. But every arduous attempt either to develope what is unknown, to illustrate what is obscure, to simplify what is complex, or to render easy what had before been considered almost insuperable, on any subject connected with the interests of learning, is at least entitled to candour. In this light it is hoped the present work will be looked upon by the reader. The Author has entirely mistaken his own motives, if in any instance he has made the least innovation through a desire to depreciate the labours of others, or vainly to distinguish his own ; and will be willing to confess any errors which may still exist, when pointed out by the candid and enlightened critic.

To the works of his Predecessors he would not forget to acknowledge himself highly indebted : in the prosecution of his design they have been constantly referred to, and the substance of many rules and various examples taken from them :—indeed it has been his concern to avail himself of every advantage they could afford, together with the

assistance of able Pandits, and the advice of those kind friends, with whom he has the happiness to be more immediately connected.

Probably no one ever entered on the study of this language, without sincerely wishing, that by some means or other the Grammar of it could be rendered less circuitous and toilsome. A conviction that it might be made so by modelling it on a different plan, induced the Author to compose this work ; and the reception given to the first attempt, now encourages him to offer to public notice a second and improved edition.

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SANSCRIT GRAMMAR.

SANSKRIT GRAMMAR.

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SANSKRIT Grammar (Vyākaraṇ) may be divided into four parts, viz. Orthography, Etymology, Syntax, and Prosody.

## PART I.

### ORTHOGRAPHY.

ORTHOGRAPHY teaches the number, power, division, combination, and permutation of Letters.

## CHAP. I.

OF THE LETTERS (AKṢHAR): THEIR NUMBER,  
POWER, DIVISION, AND COMBINATION.

(1.) There are *fifty* Letters, sixteen of which are called Vowels (swar), and thirty-four Consonants (vyanjan).

### VOWELS.

|        |        |        |       |
|--------|--------|--------|-------|
| अ a    | आ á    | इ i    | ई í   |
| उ u    | ऊ ú    | ऋ ri   | ॠ rí  |
| वृ lri | वृ lrí | ए é    | ऐ ai  |
| ओ ó    | औ au   | अं ang | अः ah |

## CONSONANTS.

|              |               |             |              |                 |
|--------------|---------------|-------------|--------------|-----------------|
| क <i>ka</i>  | ख <i>kha</i>  | ग <i>ga</i> | घ <i>gha</i> | ङ <i>gnua</i>   |
| च <i>cha</i> | छ <i>chha</i> | ज <i>ja</i> | झ <i>jha</i> | ञ <i>gnia</i>   |
| ट <i>ṭa</i>  | ठ <i>ṭha</i>  | ड <i>ḍa</i> | ढ <i>ḍha</i> | ण <i>aṇa</i>    |
| त <i>ta</i>  | थ <i>tha</i>  | द <i>da</i> | ध <i>dha</i> | न <i>na</i>     |
| प <i>pa</i>  | फ <i>pha</i>  | ब <i>ba</i> | भ <i>bha</i> | म <i>ma</i>     |
| य <i>ya</i>  | र <i>ra</i>   | ल <i>la</i> | व <i>va</i>  |                 |
| श <i>sha</i> | ष <i>ṣha</i>  | स <i>sa</i> | ह <i>ha</i>  | क्ष <i>kṣha</i> |

In speaking of these letters separately the Natives add *kár* to each, as *a-kár*, *á-kár*, *i-kár*, *u-kár*, &c.

(2.) The following observations may serve to illustrate the *powers* of the Letters (*uchcháraṇ*):

अ *a*, आ *á*.

अ *a* is pronounced like *a* in the word *tolerable* or *America*, as अनल *anala*, fire. At the beginning of words when it is a privative, or comes before a double consonant, it sounds nearly like *a* in *fall*, as अकारण *akáraṇa*, without a cause; अर्घ्य *argha*, price. In the middle of words it is generally pronounced like *u* in *tub*, as मरण *marana*, death. By the Natives of Bengal it is often sounded like *o* in *for*, as नष्ट *nashṭa*, destroyed. At the end of words a short *a* always expresses its proper sound. In the pronunciation of many Sanscrit words in Bengáli and English, the final *a* is dropped, as *Rám* for *Ráma*, and *Sanscrit* for *Sanscrita*.

आ *á* is a long vowel corresponding to अ;—it requires double the time in pronúnciation, and has the sound of *a* in *far*, but is rather longer, as काल *kála*, time.

इ *i*, ई *í*.

इ *i* is pronounced like *i* in *pin*, as निन्दा *nindá*, reproach; हस्तिन् *hastin*, an elephant.

ई *ī* is the corresponding long vowel of इ, and is rather longer than any sound of *i* in English ; the *i* in *police* is nearly like it, as भी *bhī*, fear.

उ *u*, ऊ *ū*.

These, like the preceding, are two corresponding vowels, the one short and the other long ; the first sounds like *u* in *bull*, the second like *u* in *prune*, but rather longer ; as कुमार *kumāra*, a prince ; भूपाल *bhūpāla*, a king.

रि *ri*, री *rī* ; लृ *lri*, लृ *lrī*.

The first two are compounds formed by the union of the simple vowels इ *i* and ई *ī* with the semivowel र *r* ; the other two are formed by the union of the former with the semivowel लृ *l*.—They are pronounced, according to the power of each letter taken separately, *ri*, *rī*, *lri*, *lrī*.

ए *é*, ऐ *ai* ; ओ *ó*, औ *au*.

ए *é* and ऐ *ai* are formed by the union of अ and आ with इ and ई ; the other two by ए and आ with उ and ऊ. The ए and औ are improper, the ऐ and औ proper diphthongs.

ए *é* has the sound of *e* in the word *there*. The French *é* in *bonté* is generally used to express it.

ऐ *ai* has the sound of *ai* in *aisle*, or of *á* and *i* taken separately.

ओ *ó* sounds like *o* in *note*, as लोक *lóka*, people.

औ *au* is pronounced like *ow* in *how*, as नौ *nau*, a boat, or like *á* and *u* taken separately.

अं *ang*, अः *ah*.

The former is substituted for ञ and is called anuswár ; it is pronounced like it, but occurs seldom except in the middle and at the end of words :—the latter is substituted for ष and is called visarga ; there is no sound exactly like it in the English language, the nearest to it is the abrupt sound of *h* when pronounced in the interjections *ah* ! *oh* ! as कः *kah*, who ?

The च before 'and : (in च' and चः) does not belong to them as letters, but is prefixed for the sake of pronouncing them : they are always preceded by a vowel or diphthong.

क *k*, ग *g*; च *ch*, ज *j*; ट *t*, ड *d*; त *t*, द *d*; प *p*, ब *b*.

The above are all simple letters (alpaprāṇa) ; the first two gutturals, the second palatines, the third linguals, the fourth dentals, and the fifth labials.

क *k* and ग *g* are like *k* and *g* hard, in the words *king*, *give* ; but are pronounced by putting the tongue rather farther back in the mouth : as, काक *kāka*, a crow ; गमन *gamana*, a going. In Roman letters *c* is generally used for *k* before a consonant, and may also at pleasure be used for *k* before the vowels *a*, *o*, and *u* as प्राकृत *Prācūt*, कारा *cārā*, a prison, &c. When both preceded and followed by a consonant, the *c* is more elegant in appearance than *k* : as संस्कृत *Sanskrit*.

च *ch* and ज *j* are like *ch* and *j* in the words *church* and *just* ; as चिन्ता *chintā*, thought ; जय *jaya*, victory.

ट *t* and ड *d* are like *t* and *d* in the words *take* and *do*, as टीका *ṭikā*, a commentary ; दण्ड *daṇḍa*, a staff. The dots are put under these letters rather than under the dentals because they come into use much less frequently. ड preceded by a vowel is pronounced like a French *r* by the Bengali Pandits, as पीडा *pīḍā*, pain.

त *t* and द *d* are pronounced by applying the tip of the tongue to the roots of the teeth, nearly like *tube* and *den* ; as, दन्त *danta*, a tooth.

प *p* and ब *b* are like *p* and *b* in *pace* and *book*, as पात्र *pātra*, a vessel ; बाल *bāla*, a child. A stroke is drawn through ब *b* to distinguish it from व *v* ; but by the Natives व and ब are often written alike, and by those in Bengal always pronounced alike.

ख *kh*, घ *gh*; छ *chh*, झ *jh*; ठ *ṭh*, ढ *ḍh*; थ *th*, ध *dh*; फ *ph*, भ *bh*.

These are the aspirates of the foregoing simple consonants (mahā-prāṇa). There are no sounds like them in English : they have generally been represented by the last letter of one word and the first of another, as black-heath, hog-herd, fetch-hence, fat-hen, bad-hand, pent-house, cold-hand, up-hill, Hob-house. This appears to be the best representation that can be given of them : yet it is not exactly correct, as a

certain *hiatus* takes place between the two letters in these examples ; but to give these aspirates their proper sounds, it is necessary to pronounce both the letters with the same breath. The aspirates, therefore, are to be considered as letters which contain the powers of their corresponding simple letters, and of *h* so closely united with them, that both can be uttered with one breath, as শাখা *shákhá*, a branch ; ঘাস *ghása*, grass, &c. ড় *ḍh* has the sound of *ṛh* among the Bengal Paṇḍits when preceded by a vowel ; as, মূড় *múṛha*, a fool. ফ *ph* is often pronounced like *ph* in *physic*, as ফেন *phéna*, froth. Some Western writers have adopted the Greek aspirate with the simple letters to express the aspirates in the Roman character, as *kă*, *gă*, &c.

ঙ *ng*, ঞ *ng*, ঞ *n*, ন *n*, ম *m*.

These are all nasals, and must be varied in their sound according to the class of letters to which they belong, the first being a guttural, the second a palatine, the third a lingual, the fourth a dental, and the fifth a labial nasal. ঙ at the beginning of a word is pronounced like *gn* ; in the middle like a strong nasal *n\**, and at the end like *ng* in *rung* ; as, গু *gnu*, sound ; অঙ্ক *anka*, a mark ; নর *narang*, a man ; ঞ, ঞ, and ন have all the sound of *n*, but are modified by the different organs with which each is articulated ; as, সঞ্চয় *sunchaya*, a collection, কণ্টক *kaṇṭaka*, a thorn, দন্ত *danta*, a tooth. ম is like *m* in the word *mind* ; as, মাতা *mátá*, a mother.

Though the one sign *n* is used for four of the above five letters, it will not be difficult to ascertain which it represents ; since if it stands for the first, it will be distinguished by a following guttural letter ; if for the second, by a following palatine ; if for the third, by a following lingual ; and if for the fourth, by a following labial.

য *y*, র *r*, ল *l*, ব *v*.

য *y* has the sound of *y* in *young*, as যাজক *yájaka*, a priest. The Paṇḍits in Bengal give it the sound of *j* in *just*, as *jájaka*.

\* *n* has this nasal sound in English, when medial and followed by *g*, *k*, or its representative *c* ; but when followed by any other *single* letters *ng* appears necessary to express it, though *ng* as a medial in Roman letters has not a very neat appearance. See Walker's Principles, p. 61.

र *r* is pronounced like *r* in *rod*, as रूपा *rúpa*, form, color.

ल *l* sounds like *l* in *lane*, as लाभ *lábha*, gain.

व *v* is like *v* in *vain*, as वान *váta*, wind : when it is the last letter of a compound consonant, it has the power of *w*, as द्वार *dwára*, a door.

श *sh*, ष *ṣh*, स *s*.

The first is like *sh* in English ; the middle is *sh* pronounced by raising the tip of the tongue to the top of the mouth ; and the last is like the English *s* ; as, शाप *shápa*, a curse ; शेष *sheṣha*, an end ; सार *súra*, essence.

ह *h*, क्ष *kṣh*.

ह *h* is pronounced like *h* in *heart*, as हस्त *hasta*, a hand : when compounded with य it is softened by the inhabitants of Bengal into *j* ; as मुञ्चन्ति *mujyanti*, they are foolish.

क्ष *kṣh* is a compound of क and ष ; its proper sound therefore is *kṣhya* ; but by the Pandits in Bengal it is pronounced *khyā*.

(3.) The letters are *divided* into Vowels and Consonants. The Vowels are subdivided into

|                     |     |     |     |     |     |
|---------------------|-----|-----|-----|-----|-----|
| Short (hraswa)      | अ   | इ   | उ   | ऋ   | ॠ   |
| Long (dīrgha)       | आ   | ई   | ऊ   | ऋ   | ॠ   |
| Similar (samán)     | अ आ | इ ई | उ ऊ | ऋ ऋ | ॠ ॠ |
| Dissimilar (asamán) | अ इ | आ उ | उ अ | उ ऋ | ॠ आ |

Four of the remaining six, viz. ए *é*, ऐ *ai*, ओ *ó*, औ *au*. are diphthongs : the other two, अं *ang*, अः *ah*, having powers peculiar to themselves, may be considered as anomalous.

ऋ ऋ, ॠ ॠ, though placed among the pure vowels, should also be considered as anomalous ; since like अं

and अः they participate the properties both of a vowel and a consonant.

The Consonants are divided into two sorts, denominated Classified (vargíya) and Miscellaneous (avar-gíya). The former includes the first five lines, which are classed in regular order, and denominated, from the first letter in each class, the क class (k-varga), the च class (ch-varga), &c.—All the others are miscellaneous. They may all, with the exception of क्ष, be thus arranged, according to their specific nature, and the organs by which they are pronounced :—

|                         |   |   |   |   |   |   |
|-------------------------|---|---|---|---|---|---|
| Gutturals (kaṇṭhya)     | क | ख | ग | घ | ङ | ह |
| Palatines (tálavya)     | च | छ | ज | झ | ञ | य |
| Linguals* (múrdhdhanya) | ट | ठ | ड | ढ | ण | र |
| Dentals (dantya)        | त | थ | द | ध | न | ल |
| Labials (óṣṭhya)        | प | फ | ब | भ | म | व |

The first and third letters in each line are called unaspirated, (alpaprāṇa) the third and fourth aspirated (maháprāṇa). ङ, झ, ञ, न, म are called nasals (sánu-násik), and ह, य, र, ल, व, semivowels.

---

(4.) There are two ways of *combining* letters (san-yog) :—the one by uniting a vowel with a consonant ; the other by uniting two or more consonants together.

\* Or Cerebrals.

अ is inherent in every letter, except when this mark ( \ ) (virám) is subscribed, or another consonant joined with it, as त *ta* तक् *tak*, क्त *ktā*. If another vowel is compounded with the consonant, it naturally supplies its place, as कि *ki*.

The other vowels, when united with a consonant, are contracted in the following manner :—

|    |         |   |    |    |             |
|----|---------|---|----|----|-------------|
| अ  |         |   |    | क  | <i>ka</i>   |
| आ  | becomes | । | as | का | <i>kā</i>   |
| इ  | —       | ि | —  | कि | <i>ki</i>   |
| ई  | —       | ी | —  | की | <i>kī</i>   |
| उ  | —       | ु | —  | कु | <i>ku</i>   |
| ऊ  | —       | ू | —  | कू | <i>kū</i>   |
| ऋ  | —       | ृ | —  | कृ | <i>kṛi</i>  |
| ॠ  | —       | ॄ | —  | कॄ | <i>kṛī</i>  |
| ऌ  | —       | ॢ | —  | कॢ | <i>klri</i> |
| ॡ  | —       | ॣ | —  | कॣ | <i>klrī</i> |
| ए  | —       | ँ | —  | कै | <i>ké</i>   |
| ऐ  | —       | ॥ | —  | कै | <i>kai</i>  |
| ओ  | —       | ो | —  | को | <i>kó</i>   |
| औ  | —       | ौ | —  | कौ | <i>kau</i>  |
| अं | —       | ं | —  | कं | <i>kang</i> |
| अः | —       | ः | —  | कः | <i>kah.</i> |

Compound Consonants are numerous, but simple in their formation. Those of two letters are of several sorts :

1st.—न, म, य, र, ल, व, added to any other consonant ; as,

|                     |               |               |
|---------------------|---------------|---------------|
| क <i>kna</i>        | कम <i>kma</i> | कय <i>kya</i> |
| क्र <i>kra</i>      | कल <i>kla</i> | कव <i>kwa</i> |
| त <i>tna</i>        | तम <i>tma</i> | तय <i>tya</i> |
| च or त्र <i>tra</i> | तल <i>tla</i> | तव <i>twa</i> |
| ह <i>hna</i>        | हम <i>hma</i> | हय <i>hya</i> |
| ह्र <i>hra</i>      | हल <i>hla</i> | हव <i>hwa</i> |

2nd.—Double Letters.

|                |                  |                  |                  |                |
|----------------|------------------|------------------|------------------|----------------|
| क्क <i>kka</i> | क्कह <i>kkha</i> | गग <i>gga</i>    | गगह <i>ggha</i>  | डु <i>nnua</i> |
| च <i>chcha</i> | चह <i>chchha</i> | ज्ज <i>jja</i>   | ज्जह <i>jjha</i> | झ <i>nnia</i>  |
| ट्ट <i>tta</i> | ट्टह <i>ttha</i> | ड्ड <i>dda</i>   | ड्डह <i>ddha</i> | ष <i>nna</i>   |
| त्त <i>tta</i> | त्तह <i>ttha</i> | द्ध <i>dda</i>   | द्धह <i>ddha</i> | न्न <i>nna</i> |
| प्प <i>ppa</i> | प्पह <i>ppha</i> | ब्ब <i>bba</i>   | ब्बह <i>bbha</i> | म्म <i>mma</i> |
| य्य <i>yya</i> | ल्ल <i>lla</i>   | श्ह <i>shsha</i> | ष्ह <i>shsha</i> | स्स <i>ssa</i> |

When two aspirates are compounded, the first is always expressed by the unaspirated letter.

3rd.—Nasals,\* with their corresponding Letters.

|                 |                 |                |                  |
|-----------------|-----------------|----------------|------------------|
| ङ <i>nka</i>    | ङ्क <i>nkha</i> | ङ्ग <i>nga</i> | ङ्गह <i>ngha</i> |
| ञ <i>nya</i>    | ञ्ज <i>nla</i>  | ञ्ज <i>nwa</i> | ञ्जह <i>nsha</i> |
| ट्ट <i>nsha</i> | ट्ट <i>nsa</i>  | ट्ट <i>nha</i> | ट्ट <i>nksha</i> |
| च <i>ncha</i>   | चह <i>nchha</i> | ज्ज <i>nja</i> | ज्जह <i>njha</i> |

\* As some of the nasals have not a neat appearance when united with their corresponding letters, anuswár is frequently used for them, as ञ्च, or ञ्स, a share.

|                |                 |                |                 |
|----------------|-----------------|----------------|-----------------|
| ण्ट <i>nṭa</i> | ण्ठ <i>nṭha</i> | ण्ड <i>nḍa</i> | ण्ढ <i>nḍha</i> |
| न्त <i>nta</i> | न्थ <i>ntha</i> | न्द <i>nda</i> | न्ध <i>ndha</i> |
| म्प <i>mpa</i> | म्प <i>mpa</i>  | म्ब <i>mba</i> | म्भ <i>mbha</i> |

## 4th.—Miscellaneous.

|                  |                   |                  |                 |
|------------------|-------------------|------------------|-----------------|
| क्त <i>кта</i>   | कथ <i>ktha</i>    | क्ष <i>ksha</i>  | गद <i>gda</i>   |
| गध <i>gdha</i>   | ग्व <i>gba</i>    | गभ <i>gbha</i>   | गह <i>gha</i>   |
| च्न <i>chna</i>  | ज्ना* <i>jna*</i> | ज्ग <i>dga</i>   | ज्झ <i>ḍbha</i> |
| त्क <i>tka</i>   | त्थ <i>tkha</i>   | त्प <i>tpa</i>   | त्थ <i>tpha</i> |
| त्स <i>tsa</i>   | द्ग <i>dga</i>    | द्घ <i>dgaha</i> | द्ब <i>dba</i>  |
| द्भ <i>dbha</i>  | न्प <i>npa</i>    | न्प <i>npha</i>  | न्ध <i>ndha</i> |
| न्श <i>nsha</i>  | न्स <i>nsa</i>    | प्त <i>pta</i>   | प्थ <i>ptha</i> |
| प्स <i>psa</i>   | ब्द <i>bda</i>    | ब्ध <i>bdha</i>  | ल्क <i>lka</i>  |
| लग <i>lga</i>    | ल्ल <i>lta</i>    | ल्ल <i>lpa</i>   | ल्ल <i>lbha</i> |
| ल्ह <i>lha</i>   | व्ज <i>vja</i>    | व्ज <i>vjha</i>  | व्ध <i>vdha</i> |
| श्च <i>shcha</i> | श्च <i>shchha</i> | श्थ <i>ṣṭha</i>  | श्थ <i>ṣṭha</i> |
| श्न <i>ṣhna</i>  | ष्प <i>ṣhpa</i>   | ष्प <i>ṣhpha</i> | ष्क <i>ska</i>  |
| श्ख <i>skha</i>  | स्त <i>sta</i>    | स्थ <i>stha</i>  | स्स <i>spa</i>  |
| स्फ <i>spha</i>  | ह्न <i>hna</i>    |                  |                 |

Compounds of three Letters are formed by adding त, थ, न, म, य, र, ल, व or स to some of the preceding ; as,

|                 |                 |                  |
|-----------------|-----------------|------------------|
| क्त <i>ktya</i> | क्त <i>ktra</i> | क्त <i>ktwa</i>  |
| क्त <i>knya</i> | क्त <i>krya</i> | क्त <i>kṣhya</i> |

\* Pronounced *-gya*.

|                    |                   |                            |
|--------------------|-------------------|----------------------------|
| त्थ <i>tstha</i>   | त्स <i>tsna</i>   | त्स <i>tsma</i>            |
| त्थ <i>tsya</i>    | त्स <i>tsra</i>   | त्स <i>tswa</i>            |
| न्त्ता <i>ntta</i> | न्त्य <i>ntyā</i> | न्त्र <i>ntra</i>          |
| न्त्वा <i>ntwa</i> | न्त्स <i>ntsa</i> | न्ध्व <i>ndhwa</i>         |
| प्थ <i>pstha</i>   | प्स <i>psma</i>   | प्स <i>psyā</i>            |
| प्त्वा <i>pswa</i> | म्प्य <i>mpyā</i> | म्प्रा <i>mpṛa</i>         |
| म्प्ला <i>mpla</i> | म्प्स <i>mpsā</i> | ल्प्ता <i>lpta</i>         |
| ल्प्य <i>lptha</i> | ल्प्य <i>lpyā</i> | ल्प्स <i>lpsa, &amp;c.</i> |

Compounds of four Letters are formed by adding म, य, or व to some of the above.

|                        |                       |                     |
|------------------------|-----------------------|---------------------|
| गद्ध <i>gddhwa</i>     | ङ्क्त्वा <i>nkṭwa</i> | त्थ <i>tsnyā</i>    |
| ङ्क्त्वा <i>ddhnyā</i> | न्त्र <i>ntryā</i>    | न्त्वा <i>ntwyā</i> |
| न्त्स <i>ntsya</i>     | न्त्स <i>ntswa</i>    | ल्प्स <i>lpsma</i>  |
| ल्प्स <i>lpsyā</i>     | ल्प्स <i>lpswa</i>    | त्थ <i>stryā</i>    |

Most of the following signs are used as substitutes for some of the preceding letters :—

ऽ is used for अ when it is not to be pronounced ; as, कोऽयं, *kóyang who is this ?*

ठ is sometimes used for थ.

(<sup>o</sup>) at the end of words is used for म् ; as नरम्, नरं, *man.*

(:) at the end of words is used for स् and र् ; as, प्रायस्, *almost* ; प्रातर्, प्रातः, *early.*

(:) is a substitute for (:) in certain situations ; as, करोति, *who acts ?*

(<sup>°</sup>) denotes that the letter over which it is placed is nasal ; as, भवार्हंखति, *himself writes*.

(<sup>°</sup>) is used for र, when it is the first member of a compound consonant ; (₄) when it is the last ; as, र्क and क in र्क, *the sun* ; क्रिया, *an action*.

A single consonant after <sup>°</sup> may be doubled or remain single ; as, कर्म, कर्म, *a work*.

र with उ is thus expressed, रु *ru* ; with ऊ thus, रू or रू *ru* ; as, रुक्, *a stag* ; रूप, or रूप्, *a form*.

ळ *lra* is properly the last letter in the alphabet ; it is used in the *Véda*, and in most of the provincial alphabets. In Bengal it has become obsolete, and ल occupies its place.

An oblique line drawn through a letter, signifies that it is doubled ; placed under one, that it has no inherent vowel, but is final ; as, स्स्, *nnā* ; वाच् *vách*, *a word*.

३ or ≡ is sometimes used to distinguish the grave from the short vowel ; as, राम ३ or रा३, *O Ráma* ! The vowel thus distinguished is called *Pluta*.

| over a vowel is used in the *Véda* for an acute accent, - under one for a grave, and <sup>°</sup> above one for a circumflex.

| in poetry is used for dividing distichs and verses : at the end of the latter it is frequently doubled. In prose it is used for a period.

## CHAPTER II.

## OF THE PERMUTATION OF LETTERS (SANDHI).

This part of Orthography applies to the changes that take place in uniting one letter with another to form a syllable; one syllable with another to form a word; one word with another to form a compound word; and all the words in a sentence together to secure harmony of sound in the pronunciation.

The following artificial arrangement of the Alphabet (*samáhára*) has been adopted, to express the rules for the permutation of letters in a concise manner :—

|   |     |   |   |   |   |   |   |   |
|---|-----|---|---|---|---|---|---|---|
| अ | इ   | उ | ऋ | ॠ | ए | ऐ | ओ | औ |
| ह | य   | व | र | ल | ळ | श | न | म |
| घ | भा  | ङ | ध | भ | ग | ज | ड | ब |
| ख | क्ख | ठ | थ | फ | क | च | ट | त |
|   |     |   |   |   |   | प |   |   |
|   |     |   |   |   |   | श | ष | स |

Under the above short vowels their corresponding long ones are included. Any two letters being mentioned with a dash between them, the intermediate ones are included; thus अ—औ means all the vowels, and ह—स all the consonants.

ह, though one of the semivowels, is also included in ह—स.

The changing of इ and ई to ए ; उ and ऊ to ओ ; ऋ and ॠ to अर ; and लृ and लृ to अल् ; is called *gun*, or *guna*.

The changing of अ to आ ; इ, ई, and ए, to ऐ ; उ, ऊ, and ओ to औ ; ऋ and ॠ to आर् ; लृ and लृ to आल् ; is called *vriddhi*.



## RULES OF PERMUTATION.

### RULE I.

When two *similar* vowels come together, they coalesce and form a long one ; as,

|        |   |         |   |              |                           |
|--------|---|---------|---|--------------|---------------------------|
| न      | + | अद्य    | = | नाद्य,       | <i>not to-day.</i>        |
| तथा    | + | अहं     | = | तथाहं,       | <i>so I.</i>              |
| सा     | + | आगता    | = | सागता,       | <i>she is come.</i>       |
| अधि    | + | ईश्वरः  | = | अधीश्वरः,    | <i>an emperor.</i>        |
| किन्तु | + | उपायः   | = | किन्तूपायः,  | <i>but the remedy.</i>    |
| पितृ   | + | वृद्धिः | = | पितृवृद्धिः, | <i>a father's wealth.</i> |

1. Interjections when single vowels, and indeclinable words ending with ओ, do not unite with the following vowels whether similar or dissimilar ; as, अ अन्नन्त, *O Eternal* ; उ ईश्वर, *O Lord* ! उ and इति make उइति and विति, *O this* !

2. In like manner अमी preceding the plural, dual nouns ending with ई, ऊ, and ए, and vocatives with the grave accent, do not coalesce ; as, अमी ईशः, *these lords* ; धेनू रमे, *these two cows* ; रामः रधि, *O Ráma, come.*

3. उ, if it follows व—प and is succeeded by a vowel, admits of two forms; as, किमु + उक्तं = किमुक्तं or किमुक्त्तं, *what is spoken?*

4. ऋ and ॠ coalesce and form ॡ; as, होढ + ळकार = होतुकार; *the sign ॡ of a priest*; but ळ and ॡ are used only in the formation of fanciful words.

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RULE II.

अ and आ final, if they come in contact with a *dissimilar* vowel, produce the change called *gun*; if with a diphthong, that called *vridhhi*; as,

|      |   |         |   |            |                       |
|------|---|---------|---|------------|-----------------------|
| तव   | + | इदं     | = | तवेदं,     | <i>this is thine.</i> |
| परम  | + | ईश्वरः  | = | परमेश्वरः, | <i>the great God.</i> |
| हित  | + | उपदेशः  | = | हितोपदेशः, | <i>good advice.</i>   |
| गंगा | + | उदकं    | = | गंगोदकं,   | <i>Ganges' water.</i> |
| महा  | + | ऊरः     | = | महोदरः,    | <i>a large thigh.</i> |
| तव   | + | वृद्धिः | = | तवृद्धिः,  | <i>thy wealth.</i>    |
| च    | + | एतत्    | = | चैतत्,     | <i>and this.</i>      |
| तव   | + | ओष्ठ    | = | तवौष्ठ,    | <i>thy lip.</i>       |

1. By the above examples it will be seen that the vowels इ, उ, and अ take *gun* and the diphthongs ए and ओ *vridhhi*.

2. The other diphthongs ऐ and औ cannot be made longer, and therefore suffer no change; as, ईश्वर + ऐक्य = ईश्वरैक्य, *the unity of God*; भव + औषध = भवौषध, *medicine for the world*.

3. आ final followed by ऋ has three forms; as, राजा and ऋषि make राजा ऋषि, राज ऋषि, or राजर्षि, *a royal sage*. एव admits *vridhhi* only when particularly emphatic; as, अद्येव, *to-day*; अद्येव गच्छ, *go to-day*.

## RULE III.

All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes :—

इ and ई become ए; as, प्रति + उवाच = प्रत्युवाच,  
*he replied.*

उ and ऊ become व; as, तु + इदानीं = त्विदानीं,  
*and now.*

ऋ and ॠ become र्; as, मातृ + आनन्दः = मात्तानन्दः,  
*a mother's joy.*

क्षृ and क्षृ become क्ष; as, क्षु + अनुबन्धः = क्षनुबन्धः,  
*the characteristic क्षृ.*

य becomes अय; as, ते + उत्साहः = तयुत्साहः,  
*thy perseverance.*

यै becomes आय; as, तस्मै + उक्तः = तस्मायुक्तः,  
*spoken to him.*

ओ becomes आव; as, द्यौ + इच्छा = द्यविच्छा,  
*desire of heaven.*

औ becomes आव; as, ददौ + अन्नं = ददावन्नं,  
*he gave rice.*

1. The vowels admit of three forms; as, नदी अच्, नदि अच्, and नद्यच्, *a river here.*

2. The diphthongs admit of two forms, by dropping ए or व; as, घटते + इति = घटतयति or घटतइति, *thus it happens.* इति, following a vocative ending with ओ, has three forms; as, प्रभो इति, प्रभइति, प्रभविति, *thus Sir !*

3. When ए or ओ comes before अ, the अ is dropped; as, ते + अपि = तेपि, *they also*; गुरो + अय = गुरोय, *save Master !* Written also, तेऽपि and गुरोऽय.

## RULE IV.

(°) *anuswár*, when followed by ड—प, becomes ड्—प्; when followed by a vowel, म; as,

किं + करः = किङ्करः, *a servant.*

किं + चित् = किञ्चित्, *a little.*

किं + तु = किन्तु, *but.*

किं + एतत् = किमेतत्, *what is this ?*

1. According to this rule (°) *anuswár* followed by the gutturals क ख ग घ will become ड्; by the palatines च छ ज झ will become ञ्; by the linguals ट ठ ड ढ will become ण्; by the dentals त थ द ध will become न्; by a vowel or diphthong will become म्.

2. In distinct words (°) *anuswár* generally remains unchanged, when followed by a consonant; at the end of a line or sentence, it always admits of two forms; as, किं तज्ज्ञानं, *what is that knowledge ?* जरं or नरम्, *a man.*

3. If (°) is followed by य, ल, or व, it may become the same, but admits of two forms; as, संयम्यते or सयम्यते, *he frequently desists.*

## RULE V.

(:) *visarga* followed by ख—स becomes श्—स्; as,

ताः + च = ताश्च, *and they.*

सारथिः + टीकते = सारथिष्ठीकते, *the charioteer goes.*

क्वः + तनोति = क्वस्तनोति, *who extends ?*

क्वः + शेते = क्वश्लेते, *who sleeps ?*

1. By this rule (:) *visarga* followed by क ख, त थ, प फ, च becomes स्; by च and झ becomes श्; and by ट ठ, व becomes ष्; but there are some exceptions to the first part of the rule, as will be perceived by the following remark.

D

2. When (:) is followed by क, ख, प, फ, it generally remains unchanged ; if followed by any letter of ख—प compounded with च, it always remains unchanged ; if followed by इ—च, it admits either form ; as, यः कश्चित् *whosoever* ; कः त्वयः *what hilt ?* कः श्येते, or कश्श्येते *who sleeps ?*

3. Before क, ख, प, फ, it sometimes becomes ऋ, and is pronounced from the root of the tongue before the former two, and from the palate before the latter ; as, कः करोति, *who acts ?* कः पठति, *who reads ?*

### RULE VI.

(:) *visarga* preceded by the inherent vowel अ, and followed by ह—ब or अ becomes औ ; preceded by आ and followed by अ—ब is dropped ; preceded by ई—औ and followed by अ—ब, becomes ए ; as,

- कः + गतः = को गतः, *who is gone ?*  
 उपदेशः + अग्नि = उपदेशोग्नि, *instruction also.*  
 चराः + अत्र = चरा अत्र, *spies here.*  
 ताः + भवन्ति = ता भवन्ति, *they are.*  
 अग्निः + अयं = अग्निरयं, *this fire.*  
 मुनिः + गतः = मुनिर्गतः, *the sage is gone.*

1. According to this rule (:) *visarga* preceded by the inherent vowel, and followed by अ, ह य र ल व, ङ ञ ण न स, ग घ, ज भ, ङ ङ, द ध, ब भ, becomes औ ; preceded by आ and followed by any of the above letters or any vowel or diphthong is dropped ; preceded by इ ई, उ ऊ, ए ओ, ए रे, औ औ and followed by any of the above letters or any vowel or diphthong becomes ए.

2. If आ or इ—औ follow (:) preceded by अ or आ, the (:) though generally dropped may become य् ; as, नरः + उषः = नरउषः or नरयुषः, *an angry man.*

3. The : of भोः, अघोः and भगोः is lost when followed by व—व, but when followed by व—वो, has two forms ; as, भो रक्ष, *O save !* भोचनन्त, or भोचनन्त, *O Eternal*.

4. The : substituted for ए becomes र्, if preceded by व—वो, and followed by व—व ; but has two or more forms, when followed by व—प ; as, प्रातः + अञ्च = प्रातरञ्च, *here in the morning* ; गोः + पतिः = गोः पतिः, गोरपतिः, and गोजपतिः, *master of speech*.

5. If by the operation of the rule two रs come together, one of them is dropped, and the preceding vowel is made long ; as, मिश्रुः + रक्षितः = मिश्रूरक्षितः, *the child was preserved*.

6. The : of the pronouns सः and एषः is dropped when followed by any letter besides व ; as, स एष गच्छति, *this man goes* ; स गच्छति, *he goes*. If व privative is prefixed, the ( : ) is not dropped ; as, अस्मै नरः, *not this man*.

#### RULE VII.

घ—प्, followed by ख—स, become क्—प् ; and घ—स्, followed by घ—व, become ग्—व् ; as,

|       |          |   |             |                                      |
|-------|----------|---|-------------|--------------------------------------|
| क्    | + क्     | = | क्क्,       | <i>a compound क्.</i>                |
| जम्   | + स्यते  | = | जप्स्यते,   | <i>he will gain.</i>                 |
| समिध् | + तक्षा  | = | समित्तक्षा, | <i>a wood-cutter.</i>                |
| घ्    | + घ      | = | ग्घ,        | <i>a compound घ.</i>                 |
| अप्   | + दः     | = | अप्दः,      | <i>a cloud.</i>                      |
| जकुम् | + भिः    | = | जकुब्भिः,   | <i>by the points of the compass.</i> |
| षष्   | + दर्शनं | = | षड्दर्शनं,  | <i>the six Darshans*.</i>            |

\* Some use a short *e* for the inherent vowel *a*, when it is followed by *r*, and so write *Dershans* ; others use a short *o* or a short *u*. They are six systems of the theological philosophy.

1. According to this rule क्ख् ग् घ्; च्छ् ज् झ्; ट् ठ् ड् ड्ह्; त् थ् द् ध्; प् फ् ब् भ्, if united with क ख, च छ, ट ठ, त थ, प फ, श ष स, are changed respectively to क च्छ् त् प्. In like manner क्ख् ग् घ्; च्छ् ज् झ्; ट् ठ् ड् ड्ह्; त् थ् द् ध्; प् फ् ब् भ्; श् ष् स् if united with ग घ, ज झ, ड ढ, द ध, ब भ are changed respectively to ग ज् ढ् द् ब्.

2. This rule particularly applies to the final letters of nouns, adjectives, and verbs when inflected, whether the inflection be made by the simple change of the final, or by joining it with another affix or word; as, *चुध् hunger*, Nominative चुत् or जुद्, Instrumental चुद्धिः.

3. If ग, ड, द, or ब precede घ्—भ्, when changed by this rule, they are converted into their corresponding aspirates; as, दुघ् for दुह्, Nominative धुग् or धुक्, *a milker*; so बुघ्, Nom. भुत् or भुद्, *wise*.

4. The श् is not changed to ज् according to the rule but becomes ष् and then ट् or ड्ह्, as विश् enter विष् and then विट् or विड्ह्.

#### RULE VIII.

क्—प्, followed by च्—म become ग्—ब्; followed by श्, or ह् with च्—म after them, undergo the same alteration and change the श् to छ, and the ह् to घ—भ; as,

वाक् + ईशः = वागीशः, *master of speech*.

एतत् + मानवः = एतद्मानवः, *this man*.

तत् + शास्त्रं = तच्छास्त्रं, *that śāstra*.

वाक् + हीनः = वाग्हीनः, *destitute of speech*.

किञ्चित् + हृतं = किञ्चिद्धृतं, *something stolen*.

1. By this rule क् च्छ् ट् त् प् when followed by a vowel, semivowel, nasal or ग घ, ज झ, ड ढ, द ध, ब भ are changed to ग् ज् ढ् द् ब् respectively. If followed by श् or ह् having a vowel, semivowel or nasal after them, they undergo the same alteration, and also change the श् to छ, and the ह् to घ, भ, ढ, ध or भ to agree with the letter preceding.

2. क्—प्, followed by ङ—न, ण, or ञ, admit of two forms; as those given above or these; एतन्मानवः, तच्छास्त्रं, वाग्धीनः. Before the nasal of an affix the क् च ट् त् प् are always changed to the nasals ङ् ञ् ण् न् respectively; as, वाक् and मय, वाक्पयः, *eloquent*; चित् and मय, चित्पयः, *wise*.

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### RULE IX.

The त् class, followed by the च class, or ण, is changed to the च class; followed by the ट class, is changed to the ट class; and followed by ञ, is changed to ञ; as,

- सत् + चित् = सच्चित्, *good intellect.*  
 तत् + श्रुत्वा = तच्छ्रुत्वा or तच्छ्रुत्वा, *having heard that.*  
 तत् + टीका = तट्टीका, *his commentary.*  
 पश्चात् + लिखिता = पश्चात्लिखिता, *written afterwards.*

1. When ङ, य, and ञ, are produced from a nasal, they must always have (°) placed over them; as, विद्वान् + लिखति = विद्वान्लिखति *a wise man writes*. The (°) is also sometimes placed over the nasals produced from (°); as, तं + भज = तन्भज, *worship him*.

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### RULE X.

न preceded by ऋ, ॠ, ए, or ओ, becomes ण; न् or न् followed by घ—स, becomes (°); and न्, ण, ङ, or ञ, preceded by a short vowel, and followed by स—सौ, is doubled; as,

|       |   |       |   |            |                              |
|-------|---|-------|---|------------|------------------------------|
| हृ    | + | नुते  | = | हृनुते,    | <i>he injures.</i>           |
| प्र   | + | नादः  | = | प्रणादः,   | <i>shout of applause.</i>    |
| तितन् | + | सति   | = | तितंसति,   | <i>he desires to extend.</i> |
| यम्   | + | स्यति | = | यंस्यति,   | <i>he will cease.</i>        |
| राजन् | + | इति   | = | राजन्निति, | <i>thus, O king !</i>        |
| नर    | + | छाया  | = | नरच्छाया,  | <i>the shadow of a man.</i>  |

1. When the न is final, or forms a compound with any letter of the त class, except न, it is not changed to ण; in other cases it is, even if a vowel, (·) produced from न or म, (:) or any letter of the क or प class, य, व, or ष, intervenes.

#### RULE XI.

स, preceded by इ—क, or the क class, becomes ष; स followed by the च class or झ, becomes ष्; followed by the ट class becomes ष्; and the ष followed by the त class, changes them to the ट class; as,

|       |   |         |   |               |                            |
|-------|---|---------|---|---------------|----------------------------|
| नि    | + | खीदति   | = | निखीदति,      | <i>he is sad.</i>          |
| वाक्  | + | सु      | = | वाक्षु,       | <i>in the words.</i>       |
| मनस्  | + | चार     | = | मनश्चार,      | <i>a good mind.</i>        |
| पयस्  | + | श्रोतं  | = | पयश्श्रोतं,   | <i>cold water or milk.</i> |
| धनुस् | + | टङ्गारः | = | धनुष्टङ्गारः, | <i>the twang of a bow.</i> |
| षष्ठ  | + | थ       | = | षष्ठ,         | <i>the sixth.</i>          |

1. If (:) or (·) intervenes, or a consonant is dropped, the स is still changed to ष; as, दोस् + सु = दोःषु, *in the arms*; ज्ञानिन् + सु = ज्ञानिषु, *among the wise.*

## RULE XII.

To some finals other letters are affixed. न् followed by च, छ, ट, ठ, त, थ, with स—म after them, becomes ( ँ ) and affixes श—स; as,

चन्द्रकवान् + चारः = चन्द्रकवाञ्चारः, *a beautiful peacock.*

वृक्षान् + क्षिन्धि = वृक्षांश्क्षिन्धि, *cut the trees.*

भवान् + टेपयतु = भावांस्तेपयतु, *do you send.*

बलवान् + ठक्कुरः = बलवांस्ठक्कुरः, *a powerful idol.*

बरान् + त्राहि = नरांस्त्राहि, *save the men.*

भवान् + छुडति = भवांस्छुडति, *you hide or skreen.*

1. Although the above rule is necessary to the complete harmony of a sentence, it is often neglected in prose composition.

2. In addition to the insertion mentioned in the rule, there are other insertions which are made occasionally, as इ, followed by श—स, may affix क; द् followed by स, may affix चत्; ए, followed by श—स, may affix द्; and न् followed by श, may affix च, or followed by स, may affix चत्; as,

प्राङ् + षष्ठः = प्राङ्ःषष्ठः or प्राङ्ःषष्ठः, *before the sixth.*

षट् + सप्तः = षट्सप्तः or षट्सप्तः, *six good ones.*

सुगण् + षष्ठः = सुगण्डषष्ठः or सुगण्डषष्ठः, *the sixth well counted.*

सन् + श्रावः = सञ्श्रावः सञ्श्रावः, or सञ्श्रावः, *a good touchstone.*

सन् + सः = सनसः or सन् सः, *the good man.*

3. प्रशान् does not affix श—स; as, प्रशान् तनोति, *the meek man increases.* कान् followed by कान्, and नृन् followed by च, have both forms; as, कांश्चान् or कान्कान्, *what?* नृंश्चाहि or नृन्पाहि, *save the men.*

N. B. When another letter different from those mentioned in any rule precedes or follows, no change takes place; as, प्रश् + न = प्रश्न, *a question*; षट् + ते = षट्ते, *they six*; सन् + त्वरः = सन्त्वरः, *a good hilt.*

If by one rule a letter is dropped, no effect is afterwards produced by any other rule ; as, घटते + इति=घटतयिति or घटत इति, and not घटतेति. चराः + च=चरा च, and not चराच.

An exception to this remark occurs in the Mahábhárat, in which सः and एषः which ought to be written सएष are written सैष ; but this is regarded by all as a poetical licence. The verse is as follows :—

सैष दाशरथी रामः सैष राजा युधिष्ठिरः ।  
सैषकर्णो महात्यागी सैष भीमो महाबलः ॥

This is Ráma, the son of Dasharatha, this is king Juddhiṣṭhira,  
This is the most liberal Karṇa, and this is the powerful Bhíma.

Of the above 12 rules, the first three are called by the Pandits *Ach-sandhi* or permutation of vowels ; the second three *Vi-sandhi* or permutation of Visarga and Anuswár ; and the last six *Has-sandhi* or permutation of consonants.

## PART II.

# ETYMOLOGY.

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THIS part of Grammar treats of the different parts of speech, their inflections, derivation, and composition.

The parts of speech are eight, viz. the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, and the Interjection.

Nouns, adjectives, pronouns, verbs, &c. are found in the Dictionary in their *crude* or *original* state, without any inflections. In that state the Grammar takes them up and teaches how they are to be inflected.

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### CHAPTER I.

### OF SUBSTANTIVES.

The declensions of Substantives (Sangyá) are five.

The division of Nouns into five declensions, though judged the best upon the whole after repeated examinations, is not so clear as to admit

of no question. By Mr. Wilkins, they are divided into eight, with fourteen subdivisions under the last. By Dr. Carey they are divided into six. They might be divided into two declensions, viz. 1st those ending in vowels, and 2ndly those ending in consonants; but in this case, the subdivisions under the first of these two heads would be so numerous that the great object of all classification,—assistance to the memory, would be lost. Taking into account the aggregate number of the nouns to be divided, a fairer division would be into three declensions. 1st. Those ending in *a* and *á*, 2ndly, those ending in any other vowel; and 3rdly those ending in consonants. This is an arrangement we should prefer, were it not that the second class requires so many examples for its illustration. Another not unfair division into three declensions would be, 1st those ending with short vowels, 2ndly those ending with long vowels, and 3rdly those ending with consonants. The division of the whole into five declensions, however, appears to secure the chief advantages to be attained by classification—as it almost equally divides the examples that are necessary and is not difficult to be remembered. The first declension ends in *a*, *á*; the second in *i*, *u*; the third in *í*, *ú*; the fourth in the irregular vowel *ri* or a diphthong; and the fifth in a consonant. Under any arrangement it will be a consolation to the learner to know that the nouns of the first declension, which is the most simple, are equal in number to all the others put together.

The Genders are three, the Masculine (*punglinga*), the Feminine (*strīlinga*) and the Neuter (*klīblinga*.)

The Numbers are three, the Singular (*ekvachan*), the Dual (*dwivachan*) and the Plural (*bahuvachan*.)

The Cases are eight, the Nominative (*kartá*), the Objective (*karma*), the Instrumental (*karāṇa*), the Dative (*sampradána*), the Ablative (*apádána*), the Possessive (*sambandha*), the Locative (*Adhikarāṇa*), and the Vocative (*sambhódana*).

SECTION I.  
OF THE DECLENSIONS.

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FIRST DECLENSION.

The first declension has two terminations, the inherent अ and आ. Nouns ending with the inherent अ may be masculine or neuter ; when masculine, they form the nominative case by (:), when neuter by ('). Those ending with आ are feminine. As नर, *a man* ; तारा, *a star* ; ज्ञान, *knowledge*.

MASCULINE.

Singular.

|        |       |                    |
|--------|-------|--------------------|
| Nom.   | नरः   | <i>a man.</i>      |
| Obj.   | नरं   | <i>a man.</i>      |
| Instr. | नरेण  | <i>by a man.</i>   |
| Dat.   | नराय  | <i>to a man.</i>   |
| Abl.   | नरात् | <i>from a man.</i> |
| Poss.  | नरस्य | <i>of a man.</i>   |
| Loc.   | नरे   | <i>in a man.</i>   |
| Voc.   | नर    | <i>O man.</i>      |

Dual.

|        |          |                    |
|--------|----------|--------------------|
| Nom.   | नरौ      | <i>two men.</i>    |
| Obj.   | नरौ      | <i>two men.</i>    |
| Instr. | नराभ्यां | <i>by two men.</i> |
| Dat.   | नराभ्यां | <i>to two men.</i> |

|         |          |                      |
|---------|----------|----------------------|
| Abl.    | नराभ्यां | <i>from two men.</i> |
| Poss.   | नरयोः    | <i>of two men.</i>   |
| Loc.    | नरयोः    | <i>in two men.</i>   |
| Plural. |          |                      |
| Nom.    | नराः     | <i>men.</i>          |
| Obj.    | नरान्    | <i>men.</i>          |
| Instr.  | नरैः     | <i>by men.</i>       |
| Dat.    | नरेभ्यः  | <i>to men.</i>       |
| Abl.    | नरेभ्यः  | <i>from men.</i>     |
| Poss.   | नराणां   | <i>of men.</i>       |
| Loc.    | नरेषु    | <i>in men.</i>       |

As an exercise decline in like manner the following nouns. चंद्र, *a part*, चंकुर, *a germ*, चक, *a goat*, चस, *a horse*, चाव, *the mango tree*, चत्सव, *a festival*, काक, *a crow*, गरुड, *a vulture*, चन्द्र, *the moon*, जय, *victory*, दास, *a servant*, जीह, *a nest*, पुत्र, *a son*, बाल, *a child*. धनर, *a bee*, मत्स्य, *a fish*, रथ, *a car*, लोक, *a people*, वक्र, *a crane*, शर, *a hare*, and ह्रद्, *a lake*.

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FEMININE.

तारा, *a star*.

| Singular.  | Dual.     | Plural.  |
|------------|-----------|----------|
| N. तारा    | तारे      | ताराः    |
| O. तारां   | तारे      | ताराः    |
| I. तारया   | ताराभ्यां | ताराभिः  |
| D. तारायै  | ताराभ्यां | ताराभ्यः |
| A. तारायाः | ताराभ्यां | ताराभ्यः |
| P. तारायाः | तारयोः    | तारायां  |
| L. तारायां | तारयोः    | तारासु   |
| V. तारे    |           |          |

After the same example decline *अङ्गना*, a woman, *आज्ञा*, a command, *इच्छा*, desire, *कन्या*, a daughter, *क्रीडा*, sport, *घीवा*, the neck, *चिन्ता*, reflection, *जटा*, clotted hair, *टीका*, a commentary, *इषा*, pity, *निद्रा*, sleep, *पूजा*, worship, *माया*, illusion, *रक्षा*, preservation, *खज्जा*, shame, *वीणा*, a lute, *शोभा*, splendour, *हिंसा*, injury, and all abstracts ending in ता ; as, *अल्पता*, paucity, *मधुता*, sweetness, *समता*, likeness.

## NEUTER.

*ज्ञान*, knowledge.

| Singular.   | Dual.       | Plural.    |
|-------------|-------------|------------|
| N. ज्ञानं   | ज्ञाने      | ज्ञानानि   |
| O. ज्ञानं   | ज्ञाने      | ज्ञानानि   |
| I. ज्ञानेन  | ज्ञानाभ्यां | ज्ञानैः    |
| D. ज्ञानाय  | ज्ञानाभ्यां | ज्ञानेभ्यः |
| A. ज्ञानात् | ज्ञानाभ्यां | ज्ञानेभ्यः |
| P. ज्ञानस्य | ज्ञानयोः    | ज्ञानानां  |
| L. ज्ञाने   | ज्ञानयोः    | ज्ञानेषु   |
| V. ज्ञान    |             |            |

After the same pattern decline *अक्षर*, a letter, *अङ्ग*, a limb, *अस्त्र*, a weapon, *अर्ध*, a debt, *काष्ठ*, wood, *गृह*, a house, *जल*, water, *तीर*, a shore, *दान*, a gift, *धन*, wealth, *पत्र*, a leaf, *पाप*, sin, *फल*, fruit, *भय*, fear, *मुख*, the mouth, *युद्ध*, war, *रज्य*, silver, *वन*, a wood, *शरीर*, the body, *सर्व*, gold ; and all verbals ending with नं as *गमनं*, going, *पतनं*, falling.

*नामा* a name of one of the demigods is masculine and makes N. *नामाः* O. *नामां* I. *नामा* D. *नामै* A. *नामाः* P. *नामाः* L. *नामै* V. *नामा*. Like other *proper* nouns it is confined to the singular.

There are also a few *compound* substantives ending with *आ*, which are of the masculine gender : as, *आज्यपा*, a drinker of clarified butter, an ancestor.

|       | Singular. | Dual.        | Plural.    |
|-------|-----------|--------------|------------|
| Nom.  | आव्यपाः   | आव्यपौ       | आव्यपाः    |
| Ob.   | आव्यपां   | आव्यपौ       | आव्यपः     |
| Inst. | आव्यपा,   | आव्यपाभ्यां, | आव्यपाभिः  |
| Dat.  | आव्यपे    | आव्यपाभ्यां  | आव्यपाभ्यः |
| Abl.  | आव्यपः    | आव्यपाभ्यां  | आव्यपाभ्यः |
| Poss. | आव्यपः    | आव्यपोः      | आव्यपां    |
| Loc.  | आव्यपि    | आव्यपोः      | आव्यपास्तु |

आम्ना, आम्ना, आम्ना, *a mother*, make Vocative आम्न, &c.

जरा, *decrepitude*, may be declined regularly like तारा, *a star*; or like a noun ending in अस्, of the 5th Declension, with the exception of the Nom. case singular.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| N. | जरा       | जरसौ     | जरसः    |
| O. | जरसं      | जरसौ     | जरसः    |
| I. | जरसा      | जराभ्यां | जराभिः  |
| D. | जरसे      | जराभ्यां | जराभ्यः |
| A. | जरसः      | जराभ्यां | जराभ्यः |
| P. | जरसः      | जरसो     | जरसां   |
| L. | जरसि      | जरसोः    | जरास्तु |
| V. | जरः       |          |         |

In the examples of each declension, when the Vocative differs from the Nominative, it is supplied; when it is the same as the Nominative, it is omitted.

## SECOND DECLENSION.

The second declension has two terminations, इ and उ, which may be of the masculine, feminine, or neuter gender. When of the masculine and feminine gender (ः) is added in the Nominative case. As, गिरि, *a mountain*; गुरु, *a teacher*; मति, *intellect*; घेनु, *a cow*; वारि, *water*; मधु, *honey*.

## MASCULINE.

गिरि, *a mountain.*

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| N. | गिरिः     | गिरी      | गिरयः    |
| O. | गिरिं     | गिरी      | गिरौन्   |
| I. | गिरिष्वा  | गिरिभ्यां | गिरिभिः  |
| D. | गिरये     | गिरिभ्यां | गिरिभ्यः |
| A. | गिरेः     | गिरिभ्यां | गिरिभ्यः |
| P. | गिरेः     | गिर्योः   | गिरीषां  |
| L. | गिरौ      | गिर्योः   | गिरिषु   |
| V. | गिरे      |           |          |

गुरु, *a teacher.*

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| N. | गुरुः     | गुरू      | गुरुवः   |
| O. | गुरुं     | गुरू      | गुरून्   |
| I. | गुरुष्वा  | गुरुभ्यां | गुरुभिः  |
| D. | गुरुवे    | गुरुभ्यां | गुरुभ्यः |
| A. | गुरोः     | गुरुभ्यां | गुरुभ्यः |
| P. | गुरोः     | गुरुव्योः | गुरूषां  |
| L. | गुरौ      | गुरुव्योः | गुरुषु   |
| V. | गुरो      |           |          |

So decline अग्नि, *fire*, ऋषि, *a sage*, मणि, *a gem*, राशि, *a heap*, बन्दि, *a prisoner*, विधि, *an ordinance*, सारथि, *a charioteer*, आयु, *age of life*, ऊरु, *a thigh*, ऋतु, *a season*, जानु, *a knee*, वन्धु, *a friend*, मृत्यु, *death*, शत्रु, *an enemy*, शिशु, *an infant*.

## FEMININE.

मति, *intellect*.

|    | Singular.   | Dual.    | Plural. |
|----|-------------|----------|---------|
| N. | मतिः        | मती      | मतयः    |
| O. | मतिं        | मती      | मतीः    |
| I. | मत्या       | मतिभ्यां | मतिभिः  |
| D. | मत्यै मतये  | मतिभ्यां | मतिभ्यः |
| A. | मत्याः मतेः | मतिभ्यां | मतिभ्यः |
| P. | मत्याः मतेः | मत्योः   | मतीनां  |
| L. | मत्यां मतौ, | मत्योः   | मतिषु   |
| V. | मते         |          |         |

धेनु, *a cow*.

|    | Singular.     | Dual.     | Plural.  |
|----|---------------|-----------|----------|
| N. | धेनुः         | धेनू      | धेनवः    |
| O. | धेनुं         | धेनू      | धेनूः    |
| I. | धेन्वा        | धेनुभ्यां | धेनुभिः  |
| D. | धेन्यै धेनवे  | धेनुभ्यां | धेनुभ्यः |
| A. | धेन्वाः धेनोः | धेनुभ्यां | धेनुभ्यः |
| P. | धेन्वाः धेनोः | धेन्योः   | धेनूनां  |
| L. | धेन्वां धेनौ  | धेन्योः   | धेनुषु   |
| V. | धेनो          |           |          |

Thus decline श्वि, *a shovel*, कृषि, *agriculture*, खनि, *a mine*, जाति, *a caste*, दीप्ति, *light*, दृढि, *firmness*, बुद्धि, *understanding*, मुक्ति, *liberation*, वृष्टि, *rain*, शान्ति, *peace of mind*, सिद्धि, *completion*, सृष्टि, *creation*, स्रुति, *re-collection*, code of laws ; पात्र, *a pitcher*, and रज्जु, *a rope*.

## NEUTER.

वारि, *water*.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| N. | वारि      | वारिणी    | वारीणि   |
| O. | वारि      | वारिणी    | वारीणि   |
| I. | वारिणा    | वारिभ्यां | वारिभिः  |
| D. | वारिणे    | वारिभ्यां | वारिभ्यः |
| A. | वारिणः    | वारिभ्यां | वारिभ्यः |
| P. | वारिणः    | वारिणोः   | वारीणां  |
| L. | वारिणि    | वारिणोः   | वारिषु   |
| V. | वारे वारि |           |          |

मधु, *honey*.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| N. | मधु       | मधुनी    | मधूनि   |
| O. | मधु       | मधुनो    | मधूनि   |
| I. | मधुना     | मधुभ्यां | मधुभिः  |
| D. | मधुने     | मधुभ्यां | मधुभ्यः |
| A. | मधुनः     | मधुभ्यां | मधुभ्यः |
| P. | मधुनः     | मधुनोः   | मधूनां  |
| L. | मधुनि     | मधुनोः   | मधुषु   |
| V. | मधो मधु   |          |         |

So decline अश्रु, *a tear* ; तालु, *the palate* ; श्मश्रु *the beard*.

सखि, *m. a companion*. Nom. सखा, सखायौ, सखायः ; Obj. सखायं, सखायौ, सखीन् ; (the dual and plural are regular like निरि) Ins. singular सखा ;

Dat. सख्ये ; Ab. and Poss. सख्युः ; Loc. सख्यौ ; V. सखे. So पति, m. *a lord*, N. पतिः O. पतिं I. पत्या D. पत्ये A. पत्युः P. पत्युः L. पत्यौ ; but regular in the dual and plural and also as the last member of a compound.

क्रोष्टु, or क्रोष्टु m. *a jackal*. Nom. क्रोष्टा, क्रोष्टारौ, क्रोष्टारः ; Obj. क्रोष्टारं, क्रोष्टारौ, क्रोष्टून् ; I. क्रोष्टुना क्रोष्टा, क्रोष्टुभ्यां, क्रोष्टुभिः ; D. क्रोष्टवे, क्रोष्टे, क्रोष्टुभ्यां क्रोष्टुभ्यः ; A. क्रोष्टोः क्रोष्टुः, क्रोष्टुभ्यां, क्रोष्टुभ्यः ; P. क्रोष्टोः क्रोष्टुः, क्रोष्टोः क्रोष्टोः, क्रोष्टूनां ; L. क्रोष्टौ क्रोष्टरि, क्रोष्टोः, क्रोष्टोः, क्रोष्टुषु ; V. क्रोष्टो क्रोष्टः.

There are but few nouns ending in i short of the neuter gender, and they are for the most part irregular, as may be seen in the instances following.

अस्थि, *a bone*.

|    | Singular.     | Dual.       | Plural.   |
|----|---------------|-------------|-----------|
| N. | अस्थि         | अस्थिनी,    | अस्थीनि   |
| O. | अस्थि         | अस्थिनी     | अस्थीनि   |
| I. | अस्थ्या,      | अस्थिभ्यां, | अस्थिभिः  |
| D. | अस्थे.        | अस्थिभ्यां  | अस्थिभ्यः |
| A. | अस्यः         | अस्थिभ्यां  | अस्थिभ्यः |
| P. | अस्यः         | अस्योः      | अस्यं     |
| L. | अस्थि अस्थिनी | अस्योः      | अस्थिषु   |

So अक्षि, n. *an eye* ; दधि, n. *curdled milk* ; सक्थि, n. *a thigh*.

सानु, n. *a ridge of a hill*, makes in the Objective plural सानूनि and खूनि, &c.

### THIRD DECLENSION.

The third declension has two terminations, ई and ऊ, which are chiefly of the feminine gender ; as नदी *a river* ; वधू, *a wife*.

## FEMININE.

नदी, *a river.*

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| N. | नदी       | नद्यौ    | नद्यः   |
| O. | नदीं      | नद्यौ    | नदीः    |
| I. | नद्या     | नदीभ्यां | नदीभिः  |
| D. | नद्यै     | नदीभ्यां | नदीभ्यः |
| A. | नद्याः    | नदीभ्यां | नदीभ्यः |
| P. | नद्याः    | नद्योः   | नदीनां  |
| L. | नद्यां    | नद्योः   | नदीषु   |
| V. | नदि       |          |         |

बधू, *a wife.*

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| N. | बधूः      | बध्वौ    | बध्वः   |
| O. | बधूं      | बध्वौ    | बधूः    |
| I. | बध्वा     | बधूभ्यां | बधूभिः  |
| D. | बध्वै     | बधूभ्यां | बधूभ्यः |
| A. | बध्वाः    | बधूभ्यां | बधूभ्यः |
| P. | बध्वाः    | बध्वोः   | बधूनां  |
| L. | बध्वां    | बध्वोः   | बधूषु   |
| V. | बध        |          |         |

In like manner decline काञ्ची, *a woman's girdle*, कुमारी, *a damsel*, नैषी, *a milk-maid*, देवी, *a goddess*, नारी, *a woman*, पृथिवी, *the earth*, भगिनी, *a sister*, भुङ्गुटी, *a frown*, मञ्जरी, *a pedicle*, विपरी, *a shop*, कङ्कू, *a scab*, कण्डू, *the itch*, सन्, *an army*, सस्र, *a mother-in-law*.

There are but few simple words of the masculine gender ending with ई and ऊ, and they are inflected much like the above; as ब्रह्म, *king of the celestial quiristers*; N. ब्रह्म: O. ब्रह्म I. ब्रह्मा D. ब्रह्मे A. ब्रह्मा: P. ब्रह्मा: L. ब्रह्मि. यवजू *a barley-cutter* makes Loc. sing. यवजूनां and Poss. plu. यवजूनां and यवजूनां.

Simple words ending originally with ई and ऊ are principally of the feminine gender, and are thus declined: as श्री, *prosperity*; भू, *the earth*.

## FEMININE.

श्री, *prosperity*.

| Singular.          | Dual.     | Plural.             |
|--------------------|-----------|---------------------|
| N. श्री:           | श्रीयौ    | श्रीयः              |
| O. श्रियं          | श्रियौ    | श्रियः              |
| I. श्रिया          | श्रीभ्यां | श्रीभिः             |
| D. श्रिये, श्रियै  | श्रीभ्यां | श्रीभ्यः            |
| A. श्रियः श्रियाः  | श्रीभ्यां | श्रीभ्यः            |
| P. श्रियः श्रियाः  | श्रियोः   | श्रीणां and श्रियां |
| L. श्रियि, श्रियां | श्रियोः   | श्रीषु              |

भू, *the earth*.

| Singular.     | Dual.   | Plural.         |
|---------------|---------|-----------------|
| N. भू:        | भूयौ    | भूयः            |
| O. भूवं       | भूयौ    | भूयः            |
| I. भूवा       | भूभ्यां | भूभिः           |
| D. भूवे, भूवै | भूभ्यां | भूभ्यः          |
| A. भूवः भूवाः | भूभ्यां | भूभ्यः          |
| P. भूवः भूवाः | भूवोः   | भूवां and भूनां |
| L. भूवि भूवां | भूवोः   | भूषु            |

So तन्त्री, *a stringed instrument*; तन्त्री, *lassitude*; तरी, *a boat*; लक्ष्मी, *fortune*; भी, *fear*; ह्री, *shame*, &c.

Of those cases which admit of two forms, the first only is used when the word is masculine. नी is an exception in the Locative case singular; as, Nom. नीः, *a receiver*; Dative, निभ्ये; Ablative and Possessive, निभ्यः Locative, निभ्यां.

स्त्री, *a woman*, takes only the last form, and makes N. स्त्री, स्त्रियौ, स्त्रियः; O. स्त्रियं स्त्रीं, स्त्रियौ, स्त्रियः स्त्रीः; I. स्त्रिया, स्त्रीभ्यां स्त्रीभिः; D. स्त्रियै; A. P. स्त्रियाः; L. स्त्रियां; V. स्त्रि.

भ्रू, *a brow*, is inflected like भू *the earth*; so also the compounds of भू, except हम्भू, *a serpent*, and वर्षाभू, *a frog*, which are inflected like लक्ष्मण following.

Compound words, the last member of which is a verbal root, ending originally with ई or ऊ; also reduplicated words, having a single consonant before the ई or ऊ, are generally masculine, and are thus declined: as सेनानी, *a general*; खलपू, *a sweeper*.

#### MASCULINE.

सेनानी, *a general*.

| Singular.    | Dual.       | Plural.    |
|--------------|-------------|------------|
| N. सेनानीः   | सेनान्यौ    | सेनान्यः   |
| O. सेनान्यं  | सेनान्यौ    | सेनान्यः   |
| I. सेनान्या  | सेनानीभ्यां | सेनानीभिः  |
| D. सेनान्ये  | सेनानीभ्यां | सेनानीभ्यः |
| A. सेनान्यः  | सेनानीभ्यां | सेनानीभ्यः |
| P. सेनान्यः  | सेनान्योः   | सेनान्यां  |
| L. सेनान्यां | सेनान्योः   | सेनानीषु   |

खलपू, *a sweeper.*

| Singular. | Dual.     | Plural.  |
|-----------|-----------|----------|
| N. खलपू;  | खलपौ      | खलपः     |
| O. खलपं   | खलपौ      | खलपः     |
| I. खलपा   | खलपूभ्यां | खलपूभिः  |
| D. खलपे   | खलपूभ्यां | खलपूभ्यः |
| A. खलपः   | खलपूभ्यां | खलपूभ्यः |
| P. खलपः   | खलपोः     | खलपां    |
| L. खलपि   | खलपोः     | खलपूषु   |

So दिघी, *splendor* ; N. दिघीः, दिघ्यौ, दिघ्यः, &c. वातप्रसी, *an antelope*, makes Objective वातप्रसीं, वातप्रस्यौ, वातप्रसीन् ; Locative singular, वातप्रसी. So षपी, *the sun*, and ययी, *a way*.

There are no neuters of this declension.

## FOURTH DECLENSION.

The fourth declension ends in the irregular vowel ऋ or a diphthong, and may be of the masculine or feminine gender ; as, पित्र, *a father* ; मातृ, *a mother*.

## MASCULINE.

पित्र, *a father.*

| Singular. | Dual.      | Plural.   |
|-----------|------------|-----------|
| N. पिता   | पितरौ      | पितरः     |
| O. पितरं  | पितरौ      | पितृन्    |
| I. पित्रा | पित्रभ्यां | पित्रभिः  |
| D. पित्रे | पितृभ्यां  | पित्रभ्यः |

|          |           |          |
|----------|-----------|----------|
| A. पितुः | पितृभ्यां | पितृभ्यः |
| P. पितुः | पित्रोः   | पितृणां  |
| L. पितरि | पित्रोः   | पितृषु   |
| V. पितः  |           |          |

So क्रेड, a buyer, खडू, a man of the military tribe, जेड, a conqueror, दाड a donor, देड, a husband's brother, नू, a man, भाड, a brother, यामाड daughter's husband, बोडू, warrior, वडू, an orator, विक्रेतू, a seller, होड a priest.

The feminine is declined like the masculine, except in the Objective plural, as.

|    | Singular. | Dual.     | Plural. |
|----|-----------|-----------|---------|
| N. | माता      | मातरौ     | मातरः   |
| O. | मातरं     | मातरौ     | मातृः   |
| I. | मात्रा    | मादृभ्यां | मादृभिः |

So दुहित, a daughter, ननन्द, a husband's sister, याड, a husband's brother's wife.

Words\* ending in ऋ formed from verbal roots lengthen the penultimate as far as the Objective plural; as, चाड a saviour; Nom. चाता, चातारौ, चातारः; Obj. चातारं, चातारौ, चातान्, &c.

ननु, a grandson, is declined like चाड; so also खडू, a sister to the obj. plural. नू, a man, makes in the Possessive plural नृणां and नृषां.

There are no nouns ending in ऋ ऌ ऒ and ए, and only some half dozen ending in ऐ औ औ; as र् m. wealth गो m. an ox. नौ f. a boat, which are thus declined.

\* These words are sometimes, as here, nouns of agency, and at others adjectives of three terminations.

रै, *wealth.*

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| N. | राः       | राद्यौ  | राद्यः  |
| O. | राद्यं    | राद्यौ  | राद्यः  |
| I. | राद्या    | राभ्यां | राभिः   |
| D. | राद्ये    | राभ्यां | राभ्यः  |
| A. | राद्यः    | राभ्यां | राभ्यः  |
| P. | राद्यः    | राद्योः | राद्यां |
| L. | राद्यि    | राद्योः | राद्यु  |

गौ, *an ox.*

|    |     |         |        |
|----|-----|---------|--------|
| N. | गौः | गावौ    | गावः   |
| O. | गां | गावौ    | गाः    |
| I. | गवा | गाभ्यां | गाभिः  |
| D. | गवे | गाभ्यां | गाभ्यः |
| A. | गौः | गाभ्यां | गाभ्यः |
| P. | गौः | गवोः    | गवां   |
| L. | गवि | गवोः    | गवु    |

नौ, *a boat.*

|    |      |         |        |
|----|------|---------|--------|
| N. | नौः  | नावौ    | नावः   |
| O. | नावं | नावौ    | नावः   |
| I. | नावा | नाभ्यां | नाभिः  |
| D. | नावे | नाभ्यां | नाभ्यः |
| A. | नावः | नाभ्यां | नाभ्यः |
| P. | नावः | नावोः   | नावां  |
| L. | नावि | नावोः   | नाव    |

So decline द्यौ, *heaven*, and सौ, *the moon*.

## FIFTH DECLENSION.

The fifth declension ends with a final consonant, and may be of the masculine, feminine, or neuter gender : as खामिन्, *a husband or master* ; भास्वत्, *the sun* ; मूर्ध्व, *the head* ; चन्द्रमस्, *the moon* ; वाच, *a word* ; गिर, *a word* ; नामन्, *a name* ; मनस्, *the mind*.

Some of the final Consonants, in the formation of the Nom. case, are changed. The simple ones thus :—

|    |                                      |                       |                                                                                             |
|----|--------------------------------------|-----------------------|---------------------------------------------------------------------------------------------|
| व् | becomes                              | क्,                   | as वाक्, <i>a word</i> ; Nom. वाक्.                                                         |
| व् | —                                    | क् or द्,             | — युज्, <i>a pair</i> ; Nom. युज्.<br>परिव्राज्, <i>a traveller</i> ; Nom.<br>परिव्राज्.    |
| व् | is dropped and the vowel made long ; | }                     | — राजन्, <i>a king</i> ; Nom. राजा.<br>हस्तिन्, <i>an elephant</i> ; Nom.<br>हस्ती.         |
| र् | becomes :                            | with the vowel long ; | — गिर, <i>a word</i> ; Nom. गीः.                                                            |
| व् | becomes                              | क् or द्,             | — दिग्, <i>a side</i> ; Nom. दिक्.<br>प्राश् or प्राक्, <i>a question</i> ;<br>Nom. प्राट्. |
| व् | becomes ट्, or :                     | with the vowel long ; | — तृष्, <i>thirst</i> ; Nom. तृट्.<br>सजुष्, <i>a companion</i> ; Nom.<br>सजूः.             |
| व् | becomes ः,                           | with the vowel long ; | — पुरोधस्, <i>a priest</i> ; Nom.<br>पुरोधाः.                                               |
| व् | becomes                              | क् or द्,             | — उष्णिक्, <i>a metre</i> ; Nom.<br>उष्णिक्. मधुलिक्, <i>a bee</i> ;<br>Nom. मधुलिट्.       |

The other simple consonants undergo no change ; as संघत्, *war* ; N. संघत्.

In aspirated letters, the aspirate is changed into the simple ; as चित्रलिख्, *a painter* ; N. चित्रलिक्. क्षुध्, *hunger* ; N. क्षुद्. ककुभ्, *a point of the compass* ; N. ककुब् or ककुप्.

In compound finals the last letter is dropped, and the remaining one changed according to the Rules of Permutation ; as खग्ज्, *a cripple* ; Nom. खन्. गोरक्ष्, *a cow-keeper* ; N. गोरक्. क्रुच्, *a curlew* ; N. क्रुक्ष्.

The final क्, ट्, त्, प्, of the Nominative case may be doubled, or changed to ग्, झ्, द्, ब्, at pleasure ; as वाक्, वाक्क्, or वाग् ; सम्पत् or सम्पद्, &c.

The Inst., Dat. and Abl. cases, dual and plural, also the Loc. plural, are formed from the Nom. singular by changing a long vowel to a short one ; *visarga* (:) into different letters according to the 5th and 6th Rules of Permutation ; and the letters क् ट् त् प् to ग् झ् द् ब्, as seen in स्वामी, चन्द्रमाः and वाक्, &c.

The other cases are formed from the simple word in its primitive state ; as स्वामिन्, स्वामिनौ, &c. वाच्, वाचं, &c.

Words ending with त् preceded by व or म, change the त् to चान् in the Nominative singular, and insert न् as far as the Objective plural ; but the other cases

formed from the Nominative singular are regular as though it had ended with त्; as in भास्वत्, *the sun*.

Words ending with अन् change the अ to आ as far as the Objective plural, and then drop it; but if the अन् is preceded by a compound consonant, the last of which is न्न or व, the inherent अ is not dropped, as मूढन्, *the head*; आत्मन्, *spirit*, &c.

When अ is dropped in the Obj. plural, it is dropped also in the Inst., Dat., Abl., Poss. and Loc. cases singular; the Poss. and Loc. dual; and the Poss. plural; in the Loc. singular there are two forms; as in मूर्धन्, &c.

#### MASCULINE.

स्वामिन्, *a husband or master*.

|    | Singular. | Dual.       | Plural.    |
|----|-----------|-------------|------------|
| N. | स्वामी    | स्वामिनौ    | स्वामिनः   |
| O. | स्वामिन्  | स्वामिनौ    | स्वामिनः   |
| I. | स्वामिना  | स्वामिभ्यां | स्वामिभिः  |
| D. | स्वामिने  | स्वामिभ्यां | स्वामिभ्यः |
| A. | स्वामिनः  | स्वामिभ्यां | स्वामिभ्यः |
| P. | स्वामिनः  | स्वामिनोः   | स्वामिनां  |
| L. | स्वामिनि  | स्वामिनोः   | स्वामिषु   |
| V. | स्वामिन्  |             |            |

भास्वत्, *the sun.*

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| N. | भास्वान्  | भास्वतौ    | भास्वन्तः  |
| O. | भास्वन्तं | भास्वतौ    | भास्वतः    |
| I. | भास्वता   | भास्वज्यां | भास्वद्भिः |
| D. | भास्वते   | भास्वज्यां | भास्वज्यः  |
| A. | भास्वतः   | भास्वज्यां | भास्वज्यः  |
| P. | भास्वतः   | भास्वतोः   | भास्वतां   |
| L. | भास्वति   | भास्वतोः   | भास्वतु    |
| V. | भास्वन्   |            |            |

मूर्द्धन्, *the head.*

|    | Singular.           | Dual.        | Plural.     |
|----|---------------------|--------------|-------------|
| N. | मूर्द्धा            | मूर्द्धानौ   | मूर्द्धानः  |
| O. | मूर्द्धानं          | मूर्द्धानौ   | मूर्द्धः    |
| I. | मूर्द्धा            | मूर्द्धभ्यां | मूर्द्धभिः  |
| D. | मूर्द्धे            | मूर्द्धभ्यां | मूर्द्धभ्यः |
| A. | मूर्द्धः            | मूर्द्धभ्यां | मूर्द्धभ्यः |
| P. | मूर्द्धः            | मूर्द्धोः    | मूर्द्धां   |
| L. | मूर्द्धि, मूर्द्धनि | मूर्द्धोः    | मूर्द्धसु   |
| V. | मूर्द्धन्           |              |             |

So राजन्, *a king* ; N. राजा, राजानौ, राजानः. O. राजानं, राजानौ, राज्ञः, &c. ; but आत्मन्, *spirit* ; N. आत्मा, आत्मानौ, आत्मानः. O. आत्मानं, आत्मानौ, आत्मनः ; and यज्वन्, *a priest* ; N. यज्वा, यज्वानौ, यज्वानः. O. यज्वानं, यज्वानौ, यज्वनः, &c.

Verbal nouns having a short vowel and semivowel before च् lengthen the vowel in the obj. plural, &c.; as परिदिवन्, *a player*; N. परिदिवा, परिदिवानौ, परिदिवानः. O. परिदिवानं, परिदिवानो, परिदीन्नः. I. परिदीन्ना. परिदिवम्या, परिदिवमिः. &c.

Compounds ending with च् do not lengthen the penultimate च्, and when they drop it in the Objective plural, change the च् to व्; as मित्रहन्, *the killer of his friend*; Nom. मित्रहा, मित्रहणौ, मित्रहणः. Obj. मित्रहणं, मित्रहणौ, मित्रहणः. Inst. मित्रहणा, मित्रहण्यां, मित्रहणिः, &c.

### चन्द्रमस्, *the moon*.

|    | Singular. | Dual.         | Plural.      |
|----|-----------|---------------|--------------|
| N. | चन्द्रमाः | चन्द्रमसौ     | चन्द्रमसः    |
| O. | चन्द्रमसं | चन्द्रमसौ     | चन्द्रमसः    |
| I. | चन्द्रमसा | चन्द्रमोभ्यां | चन्द्रमोभिः  |
| D. | चन्द्रमसे | चन्द्रमोभ्यां | चन्द्रमोभ्यः |
| A. | चन्द्रमसः | चन्द्रमोभ्यां | चन्द्रमोभ्यः |
| P. | चन्द्रमसः | चन्द्रमसोः    | चन्द्रमसां   |
| L. | चन्द्रमसि | चन्द्रमसोः    | चन्द्रमःसु   |
| V. | चन्द्रमः  |               |              |

After these examples decline तपस्विन्, *an ascetic*, पक्षिन्, *a bird*, प्राणिन्, *a sentient being or living creature*, सन्निन्, *a counsellor*, सद्यत्, *the wind*, वन्दिन्, *a bard*, शिल्पिन्, *an artisan*, हस्तिन्, *an elephant*, अश्मन्, *a stone*, सभासद्, *a member of council*, तक्षन्, *a carpenter*, धनुस्, m. n. *a bow*, विद्याचक्षु, *a bird*.

### FEMININE.

Nouns feminine of this declension differ nothing in their inflexions from those masculine; as—

वाक्, *a word.*

| Singular. | Dual.     | Plural.  |
|-----------|-----------|----------|
| N. वाक्   | वाचौ      | वाचः     |
| O. वाचं   | वाचौ      | वाचः     |
| I. वाचा   | वाग्भ्यां | वाग्भिः  |
| D. वाचे   | वाग्भ्यां | वाग्भ्यः |
| A. वाचः   | वाग्भ्यां | वाग्भ्यः |
| P. वाचः   | वाचोः     | वाचां    |
| L. वाचि   | वाचोः     | वाचु     |

गिर, *a word.*

| Singular. | Dual.     | Plural.  |
|-----------|-----------|----------|
| N. गीः    | गिरौ      | गिरः     |
| O. गिरं   | गिरौ      | गिरः     |
| I. गिरा   | गीर्भ्यां | गीर्भिः  |
| D. गिरे   | गीर्भ्यां | गीर्भ्यः |
| A. गिरः   | गीर्भ्यां | गीर्भ्यः |
| P. गिरः   | गिरोः     | गिरां    |
| L. गिरि   | गिरोः     | गीर्घु   |

So decline अपद, *adversity*, कुष, *hunger*, त्वच, *skin*, दशत, *a stone*,  
पुर, *a city*, विद्युत्, *lightning*, शरत्, *autumn*, कुच, *a ladle*, संविद्, *agreement*.

## NEUTER.

Neuters ending with any letter but य—म, insert न् in the Nominative and Objective plural ; as जगत्, *the world* ; Nom. and Obj. जगत्, जगती, जगन्ति. If they end

with a semivowel or nasal, न् is not inserted as वार, *water* ; N. O. वाः, वारी, वारि.

Neuters ending with अन् drop the न् in the Nom., and the penultimate अ in the I. D. A. P. and L. cases singular, the P. and L. dual, and the P. plural : in the Loc. singular and the Nom. and Obj. dual there are two forms. Those ending with स् change the स् to (:) in the Nom. case singular ; and when न् is inserted in the plural, change a penultimate अ, इ, उ to आ, ई, ऊ ; as नामन्, *a name* ; मनस्, *the mind*.

नामन्, *a name*.

| Singular.        | Dual.         | Plural. |
|------------------|---------------|---------|
| N. नाम           | नामनी, नाम्नी | नामानि  |
| O. नाम           | नामनी, नाम्नी | नामानि  |
| I. नाम्ना        | नामभ्यां      | नामभिः  |
| D. नाम्ने        | नामभ्यां      | नामभ्यः |
| A. नाम्नः        | नामभ्यां      | नामभ्यः |
| P. नाम्नः        | नाम्नोः       | नाम्नां |
| L. नाम्नि, नामनि | नाम्नोः       | नामसु   |
| V. नाम, नामन्    |               |         |

मनस्, *the mind*.

| Singular. | Dual.    | Plural. |
|-----------|----------|---------|
| N. मनः    | मनसी     | मनांसि  |
| O. मनः    | मनसी     | मनांसि  |
| I. मनसा   | मनोभ्यां | मनोभिः  |
| D. मनसे   | मनोभ्यां | मनोभ्यः |

|         |          |         |
|---------|----------|---------|
| A. ममसः | मनोभ्यां | मनोभ्यः |
| P. मनसः | मनसोः    | मनसां   |
| L. मनसि | मनसोः    | मनसु    |
| V. मनः  |          |         |

So चर्मन्, *a shield*, जन्मन्, *birth*, जगत्, *the world*, पर्वन्, *a festival*, क्षोमन्, *hair of the body*, यकृत्, *the liver*, वर्ष्मन्, *mail*, ब्रह्मन्, *God*, चक्षुस्, *the eye*, तपस्, *austerity*, मेदस्, *serum of flesh*, यशस्, *glory, fame*, वक्षस्, *the breast*, वयस्, *age*, ज्योतिस्, *a stream*.

The following nouns of the fifth Declension are irregular in some of their cases.

अनडुह, m. *a bull*. Nom. अनडुहान्, अनडुहासौ, अनडुहाः; Obj. अनडुहाहं, अनडुहासौ, अनडुहः; Inst. अनडुहा, अनडुह्यां, अनडुहिः, &c.

अनेहस, m. *time*. N. अनेहा, अनेहसौ, अनेहसः; O. अनेहसं, अनेहसौ, अनेहसः, &c.; V. अनेहः. So उग्रमस, *regent of the planet Venus*. N. उग्रमा, &c.; V. उग्रनः, उग्रन and उग्रमन्. So also पुबद्मस, *Indra*. N. पुबद्मा, &c.; V. पुबद्मः.

अप्, f. *water*. Used only in the plural. Nom. अपः; Obj. अपः; Inst. अद्भिः; Dat. and Abl. अद्भ्यः; Poss. अपां; Loc. अप्सु.

अर्यमन्, m. *the sun*. N. अर्यमा, अर्यमसौ, अर्यमसः; O. अर्यमसं, अर्यमसौ, अर्यमसः; I. अर्यमसा, अर्यमभ्यां, अर्यमभिः, &c.

अश्विन, m. *a horse*. Nom. अश्वी, अश्विनौ, अश्विनः; Obj. अश्विनं, अश्विनौ, अश्विनतः; Inst. अश्विता, अश्विभ्यां, अश्विभिः, &c.

अवयाज्, m. *an inferior worshipper*. N. अवयाः, अवयाजौ, अवयाजः; O. अवयाजं, अवयाजौ, अवयाजः; I. अवयाजा, अवयोभ्यां, अवयोभिः, &c.

अहन्, n. *a day*, makes N. and O. अहः, अहनी, अहो, अहानि; I. अह्ना, अहोभ्यां, अहोभिः, &c. like नामन्; L. plu. अहस्तु.

उपानह्, f. *a shoe*, makes Nom. उपानत्, उपानहौ, उपानहः; O. उपानहं, उपानहौ, उपानहः; I. उपानहा, उपानद्भ्यां, उपानद्भिः, &c.

दिव्, *f. heaven*. Nom. द्यौः, दिवौ, दिवः; Obj. दिवं चां, दिवौ, दिवः; Inst. दिवा, द्युभ्यां, द्युभिः, &c.

दोष्, *m. the arm*. N. दोः, दोषौ, दोषः; O. दोषं, दोषौ, दोषः and दोष्यः; I. दोषा, दोष्या, दोष्यौ, दोषिः, &c.

पथिन्, *m. a road*. Nom. पन्थाः, पन्थानौ, पन्थानः; Obj. पन्थानं, पन्थानौ, पथः; Inst. पथा, पथिभ्यां, पथिभिः, &c. So मयिन्, *a churning*, मन्थाः; and ऋमुचिन्, *Indra*, ऋमुचाः, &c. So also the compounds अतिपथिन्, *a good road*, and अपथिन् *a by-road*; but all others regular; thus, Nom. महापथः, महापथौ, महापथाः, &c. *a great road*; like नर.

पुमस्, *m. a male*. Nom. पुमान्, पुमांसौ, पुमांसः; Obj. पुमांसं, पुमांसौ, पुंसः; Inst. पुंसा, पुंभ्यां, पुंभिः, &c.

पूषन्, *m. the sun*. N. पूषा, पूषणौ, पूषणः; O. पूषणं, पूषणौ, पूष्यः, पूष्यः; I. पूषसा, पूष्या, पूषभ्यां, पूषभिः, &c.

श्वत्, *m. meaning a deer*, makes N. श्वन्, श्वनौ, श्वन्तः; O. श्वन्तं, श्वन्तौ, श्वन्तः; I. श्वता, श्वद्भ्यां, श्वद्भिः; but श्वत्, *n. a drop*, is regular.

प्रियचतुर, *m. a lover of four*. Nom. प्रियचत्वारः, प्रियचत्वारौ, प्रियचत्वारः; Obj. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; Inst. प्रियचतुरा, प्रियचतुर्भ्यां, प्रियचतुर्भिः, &c.

मघवन्, *m. Indra*. Nom. मघवान्, मघवा; Obj. मघवन्तं, मघवानं; Inst. मघवता, मघोना, &c.

युवन्, *m. a youth*. Nom. युवा, युवानौ, युवानः; Obj. युवानं, युवानौ, यूवः; Inst. यूना, युवभ्यां, युवभिः, &c.

विश्वराज्, *m. a universal sovereign*. N. विश्वाराज्, विश्वराजौ, विश्वराजः; O. विश्वराजं, विश्वराजौ, विश्वराजः; I. विश्वराजा, विश्वाराज्यां, विश्वाराज्भिः, &c. making the vowel before र long when the ज् is changed to ङ् or ञ्.

श्वन्, *a dog*. Nom. श्वा, श्वानौ, श्वानः; Obj. श्वानं, श्वानौ, श्वनः; Inst. श्वना, श्वभ्यां, श्वभिः, &c.

The वा of वाच् preceded by अ or आ becomes औ, preceded by any other vowel becomes ऊ, in the Obj. plural, and the cases formed from it; as,

विश्ववाह, *the sustainer of the universe*. Nom. विश्ववाहः, विश्ववाहो विश्ववाहः; Obj. विश्ववाहं, विश्ववाहौ, विश्वोहः, &c. भूवाह, *the sustainer of the earth*. Nom. भूवाहः, भूवाहो, भूवाहः; Obj. भूवाहं, भूवाहौ, भूहः, &c.

शेखवाह, *Indra*, has two forms. Nom. शेखवाः; Obj. शेखवाहं; Inst. शेखौह, शेखवाहा; D. शेखौहे, शेखवाहे; A. P. शेखौहः, शेखवाहः; L. शेखौहि, शेखवाहि; Voc. शेखवः and शेखवाः.



## SECTION II.

### OF THE GENDER, NUMBER, AND CASES OF THE NOUNS.

#### 1st.—Of Gender.

While the noun remains in its primitive state, it is not easy, in every instance, to determine of what gender it is, without reference to the Dictionary : it may however in many cases be ascertained by the *signification* or *termination* of the word.

Some nouns from the nature of the objects which they express are masculine or feminine ; as, पुरुष, *a man* ; स्त्री, *a woman* ; पिता, *a father* ; माता, *a mother*.

The names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, scimitars, arrows, poisons, snakes, birds, wells, weights, measures, sound, fire, sun, moon, wind, collection, mud, grain,

chrystal, colours, chariots, enemies, members of the body, and objects of sensation, are reckoned masculine ; as, *सुर*, a god ; *असुर*, an infernal ; *सर्ग*, heaven ; *यज्ञ*, a sacrifice ; *अद्रि*, a mountain, &c.

Abstracts ending with *इमन्* ; also many words ending with *उ, क, ग, ट, ञ, य, न, प, भ, म, र, घ, and स*, are masculine ; as, *अक्षिमन्*, lightness ; *गुरु*, a teacher ; *वक्त्र*, a heron ; *रोग*, a disease ; *पट*, cloth ; *रण*, war ; *नाथ*, a lord ; *जन*, a person ; *दिप*, an elephant, &c.

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Words meaning lightning, night, climbing plants, the lute, points of the compass, earth, shame, light, and brightness, are reckoned feminine ; as, *विद्युत्*, lightning ; *रात्रि*, night, &c.

Words ending with *आ, ई, ऊ, द्*, and abstracts ending with *ता* and *ति*, are feminine ; as, *खेला*, play ; *तन्त्री*, drowsiness ; *चमू*, an army ; *सम्पद*, wealth ; *भद्रता*, goodness ; *भक्ति*, devotion ; *स्मृति*, recollection.

There are sometimes two forms in the feminine ; as, *रात्रि*, *रात्री*, night ; *वाच्*, *वाचा*, a word ; *क्षुद्*, *क्षुधा*, hunger, &c.

Feminine nouns are formed from the masculine by adding *ई*, sometimes by adding *आ* ; the final vowel of

the word is dropped and the **आ** or **इ** takes its place ; as, नद, नदी, *a river* ; मृग, मृगी, *a doe* ; हस्तिन्, हस्तिनी, *an elephant* ; बाल, बाला, *a child* ; चटक, चटका, *a sparrow*.

Words ending with **ञ** change the **ञ** to **री** in the feminine ; some change a final **ऊ** to **व**, and a final **ति** to **लि** ; and nouns of the 5th declension, varying in the Objective plural and Instrumental singular, &c., do the same in the feminine gender ; as, कर्तृ, कर्त्री, *an actress* ; वर्धामू, वर्धाम्नी, *a frog* ; पति, पत्नी, *a mistress* ; राजन्, राज्ञी, *a queen*, &c.

Most words ending with **ञ्ज**, form the feminine by **आ**, and insert **इ** ; as, कारञ्ज, कारिका, *a doer\** ; गायञ्ज, गायिका, *a songstress* ; नायञ्ज, नायिका, *a mistress* ; बाञ्ज, बाजिका, *a girl*.

क्षिपञ्ज, *a thrower*, and धारञ्ज, *a holder*, do not insert **इ** : and अजञ्ज, *a goat* ; पुत्रञ्ज, *a son* ; भल्लञ्ज, *a pair of bellows* ; इन्द्राञ्ज, *a god* ; and चरुञ्ज, *a charioteer*, have two forms. As, क्षिपका, अजिका and अजका ; पुत्रिका and पुत्रका, &c.

A few are irregular in the feminine ; as, अण्डुह्, *a bull*, अण्डुही or अण्डुाही, *a cow* ; अर्वन्, *a horse*, अर्वती, *a mare* ; नर, *a man*, नारी *a woman* ; मघवन्, *Indra*, मघानी or मघवती, *his wife* ; युवन्, *a youth*, यूनी, युवती, युवति, *a*

\* Verbals of this description may be considered as nouns, when they stand alone ; but as adjectives, when they qualify another word.

*young woman* ; श्वन, *a dog*, श्वनी, *a bitch* ; श्वेतवाह, *Indra*, श्वेतौही, श्वेतवाही, *his consort*.

आचार्य, *a teacher* ; आर्य, *an honorable man* ; उपाध्याय, *an instructor* ; मातुल, *a maternal uncle* ; सूर्य, *the sun* ; क्षत्रिय, *a man of the military tribe*, have two forms in the feminine ; as, आचार्या and आचार्याही, &c.

इन्द्र, *Indra* ; भव, शिव, सर्व, *Shiva* ; ब्रह्मन्, *Brahmā* ; रुद्र, *Rudra* ; वरुण, *Varuna* ; make the feminine by आनी ; as, इन्द्राही, भवानी ; ब्रह्माही, रुद्राणी, वरुणाणी.

अग्नि, *fire* ; कुशित, *a certain sage* ; कुषीर्द, *a usurer* ; पूतकृतु, *Indra* ; मनु, *the sage Manu* ; and वृषाकपि, *Vishnu* ; make the feminine by आयी ; as, अग्नायी ; मनायी, &c.

Words signifying atmosphere, forest, leaf, hole, dew, water, coldness, heat, flesh, blood, face, eyes, belly, palate, riches, fruit, copper, iron, pain, pleasure, aquatic flowers, salt, spices, perfumes, ornaments, battle, court-yard, name, cloth, food, wood, horn, sour gruel, medicine, nectar, bow, town, are reckoned neuter ; as, अम्बर, *the sky* ; अरण्य, *a wilderness* ; पत्र, *a leaf* ; छिद्र, *a hole*, &c.

Verbal nouns ending with च ; abstracts ending with य, ल ; many words ending with न, क, स् ; and Numerals from a hundred (except शोडश) when used substantively, are neuter. खनित्र, *a spade* ; राज्य, *a kingdom* ; राजत्व, *a reign* ; गमन, *a going* ; कुल, *a tribe* ; वर्यस्, *fame* ; सहस्र, *a thousand*.

Some nouns are both masculine and feminine ; as, मुष or मुषा, *a crucible* ; कण्ठ, कण्ठा, or कण्ठी, *the throat* ; यष्टि or यष्टी, *a stick*, &c.

A very considerable number of nouns are both masculine and neuter ; as, आकाश, *the sky* ; उद्योग, *exertion* ; कपट, *deceit* ; कपाल, *the skull* ; कुष्ठ, *leprosy* ; ककच, *a saw* ; चमस, *a spoon* ; चरख, *a foot* ; चक्षु, *a cup* ; ठक्क, *a pick-axe* ; तक्क, *grief at separation* ; दिवस, *a day* ; धर्म, *virtue* ; नीड, *a nest* ; पातक, *sin* ; वर्यक, *a perfume* ; सार, *essence*, and many others.

Some are feminine and neuter ; as, वार्द्धका, वार्द्धक, *old age* ; मैत्री, मैत्र्य, *friendship* ; राजता, राजत्व, *a reign*.

A few admit of all the genders ; as, पात्रः, पात्री, पात्रं, *a vessel* ; so पुट, *a cup* ; पट, *a basket* ; वाट, *a road* or *inclosure* ; दाडिम, *a pomegranate*, and कुवज, *a jujube*.

## 2d.—Of Number.

Nouns of multitude are frequently added to other Nouns to express plurality of idea ; as, विपिनसमूहः, *woods* ; भृत्यवर्गः, *servants* ; त्र्यगणः, *blades of grass* ; and शंखवेणुगणाः, *shells and flutes*.

Some names of countries are used in the plural number only ; as, पञ्चालाः, *Panchála* ; विदेहाः, *Vidéhá* ; वङ्गाः, *Vangá*, &c.

The following words are commonly used only in the plural number :—**अप्**, *water* ; **असु** or **प्राण**, *life* ; **अप्सरस्**, *a nymph* ; **रुतिका** and **वज्रजा**, *two names of mansions in the Zodiac* ; **गो**, *when it means water* ; **जलौकस्**, *a leech* ; **तक्षुष**, *rice* ; **दशा**, *the fringe of a garment* ; **धाना**, *parched barley* ; **पण्डु**, *name of a city* ; **मघा**, *a certain star* ; **बाज**, *fried grain* ; **वर्षा**, *the rainy season* ; **वत्सज**, *a sort of grass* ; **सिकता**, *sand*, and **सुमनस्**, *the Nimb tree*.

**दार**, *a wife*, is used only in the plural number, and masculine gender ; as, N. **दाराः** ; O. **दारान्** ; I. **दारैः** ; D. and A. **दारिभ्यः** ; P. **दाराणां** ; L. **दारिषु**.

### 3d.—Of Case.

The regular cases are often supplied by other words or terminations.

The Instrumental case is sometimes supplied by **करय**, **करयन्**, and **पूर्व**, **पूर्वक** ; as, **अस्त्रकरण\***, *with a weapon* ; **बुद्धिपूर्वक**, *by design*. The Dative by **अर्थ** and **हेतु** ; as, **शोधनार्थ**,† *for purification* ; **उन्नतिहेतोः**, *for exaltation*. The Ablative by **तस्** or **तः** ; as, **पुराणतः**, *from the Purána*. The Locative by **त्रा** ; as, **देवत्रा**, *in the god*.

\* Ending with (ः) *anuswár*, the word is a compound adverb, otherwise a compound adjective.

† This may be **अर्थ** or **अर्थाय**.

Some nouns are entirely deficient in case ; as, अन्नं, *enough*, ornament, power, prevention ; अस्ति, *existence* ; आर्य, *obstacle* ; आर्यहर्ष, *violence* ; ईडा and प्रादुर, *manifestness* ; उपधा, *division* ; त्रै, *Hindu trinity* ; कं, *water*, head, ease, blame ; क्षमा, *patience*, pardon ; चणं, *food* ; प्रातरं, *morning* ; नमः, *salutation* ; नास्ति, *non-existence* ; प्रतान्, *diffusion* ; प्रतान्, *fatigue* ; शं, *welfare* ; सनुतर्, *concealment* ; सायं, *evening* ; खर्, *heaven* ; खस्ति, *salutation* ; हर्षं, *negation*, quarrel ; and a few others.

Others are redundant in some of the cases ; as, अहज, असन्, n. *blood* ; आसन, आसन्, n. *a seat* ; उदक, उदन्, n. *water* ; दन्त, दत्, m. *a tooth* ; दोष्, दोषन्, m. *an arm* ; नासिका, नस्, f. *a nose* ; निशा, निष्, f. *night* ; पाद, पद्, m. *a foot* ; एतना, एत, f. *an army* ; मास, मास्, m. *a month* ; यक्षत्, यक्षन्, n. *the spleen*. यूष, यूषन्, m. *broth* ; शक्त्, शक्न्, m. *ordure* ; शीर्षं, शीर्षन्, n. *the head* ; हृदय, हृद्, n. *the heart*.

The first in each of the above two words is regular in all the cases ; the second is substituted for the first, and is regular only from the Objective plural\* ; as,

\* Some Pandits maintain, that they are both regular throughout, but that the latter are less frequently used in the first two cases.

अरुज्, असन्, *blood*.

|    | Singular.        | Dual.              | Plural.          |
|----|------------------|--------------------|------------------|
| N. | अरुक्            | अरुजी              | अरुज्जि          |
| O. | अरुक्            | अरुजी              | अरुज्जि, असानि   |
| I. | अरुजा अखा        | अरुग्भ्यां असभ्यां | अरुग्भिः असभिः   |
| D. | अरुजे अखे        | अरुग्भ्यां असभ्यां | अरुग्भ्यः असभ्यः |
| A. | अरुजः अखः        | अरुग्भ्यां असभ्यां | अरुग्भ्यः असभ्यः |
| P. | अरुजः अखः        | अरुजोः अखोः        | अरुजां अखां      |
| L. | अरुजि, अखि, असनि | अरुजोः अखोः        | अरुज्जु अससु     |

हृदय, हृद्, *the heart*.

|    | Singular.    | Dual.                | Plural.            |
|----|--------------|----------------------|--------------------|
| N. | हृदयं        | हृदये                | हृदयानि            |
| O. | हृदयं        | हृदये                | हृदयानि हृन्दि     |
| I. | हृदयेन हृदा  | हृदयाभ्यां हृभ्यां   | हृदयैः हृद्भिः     |
| D. | हृदयाय हृदे  | हृदयाभ्यां हृद्भ्यां | हृदयेभ्यः हृद्भ्यः |
| A. | हृदयात् हृदः | हृदयाभ्यां हृद्भ्यां | हृदयेभ्यः हृद्भ्यः |
| P. | हृदयस्य हृदः | हृदययोः हृदोः        | हृदयानां हृदां     |
| L. | हृदये हृदि   | हृदययोः हृदोः        | हृदयेषु हृदु       |
| V. | हृदय         |                      |                    |

## CHAPTER II. OF ADJECTIVES.

### SECTION I.

#### OF THE DECLENSION OF ADJECTIVES.

Adjectives (guṇaváchak) in their inflections are analogous to Substantives.

They may be divided into two sorts, the one ending with vowels, and the other with consonants.

Both those ending with vowels and those ending with consonants may be subdivided into two kinds, viz. such as have three, and such as have only two terminations: the latter are few in comparison with the former.

In both the above subdivisions it will be perceived that the declension of adjectives differs from that of substantives in one, and only one particular. In nouns the inflexions appropriate to the three genders are found affixed to different words; in adjectives to the same word. Thus for instance, in the nouns, we have the (ः १ ँ) which mark the masculine, feminine and neuter genders, in different words; as, नरः, *a man*, तारा *f. a star*, and ज्ञानं *n. knowledge*; but in the ad-

jectives, we have them affixed to the same word ; as, प्रियः, प्रिया, प्रियं, *beloved*, &c.

When an adjective terminates in इ उ or ऋ the neuter gender may have, in all the cases except the Nom. and Obj., the same inflexions as the masculine besides its own peculiar inflexions.

### 1. *Adjectives ending with vowels.*

Those ending with a short vowel have three terminations, and those ending with a long one or a diphthong only two ; as, प्रिय, *beloved, lovely*, मृदु, *mild*, कर्तुं, *doing*, सुधी, प्रधी, *wise*, &c.

#### SINGULAR.

|    | Mas.     | Fem.      | Neut.    |
|----|----------|-----------|----------|
| N. | प्रियः   | प्रिया    | प्रियं   |
| O. | प्रियं   | प्रियां   | प्रियं   |
| I. | प्रियेण  | प्रियया   | प्रियेण  |
| D. | प्रियाय  | प्रियायै  | प्रियाय  |
| A. | प्रियात् | प्रियायाः | प्रियात् |
| P. | प्रियस्य | प्रियायाः | प्रियस्य |
| L. | प्रिये   | प्रियायां | प्रिये   |
| V. | प्रिय    | प्रिये    | प्रिय    |

#### DUAL.

|          |             |             |             |
|----------|-------------|-------------|-------------|
| N. O. V. | प्रियौ      | प्रिये      | प्रिये      |
| D. A. I. | प्रियाभ्यां | प्रियाभ्यां | प्रियाभ्यां |
| P. L.    | प्रिययोः    | प्रिययोः    | प्रिययोः    |

## PLURAL.

|    |            |            |            |
|----|------------|------------|------------|
| N. | प्रियाः    | प्रियाः    | प्रियाणि   |
| O. | प्रियान्   | प्रियाः    | प्रियाणि   |
| I. | प्रियैः    | प्रियाभिः  | प्रियैः    |
| D. | प्रियेभ्यः | प्रियाभ्यः | प्रियेभ्यः |
| A. | प्रियेभ्यः | प्रियाभ्यः | प्रियेभ्यः |
| P. | प्रियाणां  | प्रियाणां  | प्रियाणां  |
| L. | प्रियेषु   | प्रियासु   | प्रियेषु   |

In like manner are declined अज्ञ ignorant, अक्ष low, अनन्त eternal, अन्ध blind, उच्च high, उत्तम good, उत्सुक diligent, उन्मत्त insane, कठिन hard, कामुक lustful, कुशल happy, लपट avaricious, कोमल soft, क्रूर cruel, गभीर deep, चञ्चल fickle, चतुर cunning, चित्र variegated, जडम movable, नतय intent on, तुल्य like, दरिद्र poor, दारुण terrible, दीर्घ long, दुर्बल weak, दुर्लभ hard to get, घूर्त crafty, नव new, निम्न docile, निपुण clever, नून deficient, पवित्र holy, पिङ्गल tawny, पुराण old, प्रगल्भ bold, वन्धुर uneven, मूक dumb, वक्र crooked, वर्तुल round, विपुल great, विविध various, व्याकुल perplexed, शिथिल relaxed, शीघ्र quick, शीतल cold, शून्य empty, श्याम dark-blue, सरल sincere, सुन्दर beautiful, स्थावर immovable. Also all past participles ; as, अभिहित, आख्यात, उक्त, उदित, जल्पित, भाषित, कथित spoken, said.

मृदु, mild.

## SINGULAR.

|    | Mas.   | Fem.  | Neut.  |
|----|--------|-------|--------|
| N. | मृदुः  | मृदुः | मृदु   |
| O. | मृदुं  | मृदुं | मृदु   |
| I. | मृदुना | मृदु  | मृदुना |

|    |      |      |      |       |
|----|------|------|------|-------|
| D. | मदवे | मदै  | मदवे | मदु   |
| A. | मदोः | मदाः | मदोः | मदुनः |
| P. | मदोः | मदाः | मदोः | मदुनः |
| L. | मदौ  | मदां | मदौ  | मदुनि |
| V. | मदो  | मदो  |      | मदु   |

## DUAL.

|          |          |          |          |
|----------|----------|----------|----------|
| N. O.    | मदू      | मदू      | मदुनी    |
| I. D. A. | मदुभ्यां | मदुभ्यां | मदुभ्यां |
| P. L.    | मदोः     | मदोः     | मदुनोः   |

## PLURAL.

|    |         |         |         |
|----|---------|---------|---------|
| N. | मदवः    | मदवः    | मदूनि   |
| O. | मदून्   | मदूः    | मदूनि   |
| I. | मदुभिः  | मदुभिः  | मदुभिः  |
| D. | मदुभ्यः | मदुभ्यः | मदुभ्यः |
| A. | मदुभ्यः | मदुभ्यः | मदुभ्यः |
| P. | मदूनां  | मदूनां  | मदूनां  |
| L. | मदुषु   | मदुषु   | मदुषु   |

In this manner decline अहं proud, आशंसु blessing, उत्थित्यु rising upward, अजु upright, कटु pungent, सिपु obstructive, मृधु covetous, खालु emaciated, मृद्वालु inclined to take, निवसु hungry, दयालु compassionate, हृष्यु impudent, निद्रालु sleepy, पतयानु inclined to fall, पाखु white, विन्दु knowing, मव्यु being well, भीरु timid, रोच्यु elegant, वन्द्यु polite, वर्तमानु stationary, वर्धमानु thriving, बहु much, many, शीतानु bright, प्रसन्नं happy, विश्वासु believing, सह्यु patient, हृदयानु hearty.

The only specimens of adjectives ending with द् are compounds, and they are not very numerous. They are declined in a manner analogous to मदु above.

अनादि, *without beginning.*

## SINGULAR.

|    | Mas.    | Fem.            | Neut.   |
|----|---------|-----------------|---------|
| N. | अनादिः  | अनादिः          | अनादि   |
| O. | अनादिं  | अनादिं          | अनादि   |
| I. | अनादिना | अनाद्या         | अनादिना |
| D. | अनादये  | अनाद्यै अनादये  | अनादिने |
| A. | अनादेः  | अनाद्याः अनादेः | अनादिनः |
| P. | अनादेः  | अनाद्याः अनादेः | अनादिनः |
| L. | अनादौ   | अनाद्यां अनादौ  | अनादिनि |
| V. | अनादे   | अनादे           | अनादि   |

## DUAL.

|          |            |            |            |
|----------|------------|------------|------------|
| N. O. V. | अनादी      | अनादी      | अनादिनी    |
| I. D. A. | अनादिभ्यां | अनादिभ्यां | अनादिभ्यां |
| P. L.    | अनाद्योः   | अनाद्योः   | अनादिनोः   |

## PLURAL.

|    |           |           |           |
|----|-----------|-----------|-----------|
| N. | अनादयः    | अनादयः    | अनादीनि   |
| O. | अनादीन्   | अनादीः    | अनादीनि   |
| I. | अनादिभिः  | अनादिभिः  | अनादिभिः  |
| D. | अनादिभ्यः | अनादिभ्यः | अनादिभ्यः |
| A. | अनादिभ्यः | अनादिभ्यः | अनादिभ्यः |
| P. | अनादीनां  | अनादीनां  | अनादीनां  |
| L. | अनादिषु   | अनादिषु   | अनादिषु   |

कर्त्तुं, *doing.*

## SINGULAR.

|    | Mas.      | Fem.       | Neut.     |
|----|-----------|------------|-----------|
| N  | कर्त्ता   | कर्त्री    | कर्त्तृ   |
| O. | कर्त्तारं | कर्त्रीं   | कर्त्तृ   |
| I. | कर्त्ता   | कर्त्र्या  | कर्त्तृणा |
| D. | कर्त्रे   | कर्त्र्ये  | कर्त्तृणे |
| A. | कर्त्तुः  | कर्त्र्याः | कर्त्तृणः |

|    |          |            |              |
|----|----------|------------|--------------|
| P. | कर्त्तुः | कर्त्त्याः | कर्त्तृभ्यः  |
| L. | कर्त्तरि | कर्त्त्यां | कर्त्तरिभ्यः |
| V. | कर्त्तः  | कर्त्ति    | कर्त्तृ      |

## DUAL.

|          |              |               |              |
|----------|--------------|---------------|--------------|
| N. O. V. | कर्त्तरौ     | कर्त्तव्या    | कर्त्तृभ्यां |
| I. D. A. | कर्त्तृभ्यां | कर्त्तरिभ्यां | कर्त्तृभ्यां |
| P. L.    | कर्त्तॄः     | कर्त्तॄणाः    | कर्त्तृणोः   |

## PLURAL.

|    |             |             |             |
|----|-------------|-------------|-------------|
| N. | कर्त्तारः   | कर्त्तॄः    | कर्त्तृभिः  |
| O. | कर्त्तॄन्   | कर्त्तॄः    | कर्त्तृभिः  |
| I. | कर्त्तृभिः  | कर्त्तॄभिः  | कर्त्तृभिः  |
| D. | कर्त्तृभ्यः | कर्त्तॄभ्यः | कर्त्तृभ्यः |
| A. | कर्त्तृभ्यः | कर्त्तॄभ्यः | कर्त्तृभ्यः |
| P. | कर्त्तॄणां  | कर्त्तॄणां  | कर्त्तृणां  |
| L. | कर्त्तॄषु   | कर्त्तॄषु   | कर्त्तृषु   |

So decline ग्रहीत taking, क्षेत्र cutting, जेतु conquering, दत्त liberal, द्रष्टु seeing, रक्षत protecting, भर्तु nourishing, पोतु feeding, रक्षत preserving, शासु governing, श्रोत hearing, दत्त seizing. These words may also, in the masculine and feminine genders, be nouns of agency, and rendered a taker, a cutter, a conqueror, &c.

Adjectives ending with ई, ऊ or a diphthong are for the most part compounds. Those ending with ई and ऊ have a verbal root, and those ending with a diphthong, a noun for the last part of the compound, as—

| सुधी wise. |        |        |
|------------|--------|--------|
| SINGULAR.  |        |        |
| Mas.       | Fem.   | Neut.  |
| N.         | सुधीः  | सुधि   |
| O.         | सुधिः  | सुधि   |
| I.         | सुधिया | सुधिना |
| D.         | सुधिये | सुधिने |
| A.         | सुधियः | सुधिनः |
| P.         | सुधियः | सुधिनः |
| L.         | सुधियि | सुधिनि |

| DUAL.    |           |           |
|----------|-----------|-----------|
| N. O. V. | सुधियौ    | सुधिनी    |
| I. D. A. | सुधीभ्यां | सुधिभ्यां |
| P. L.    | सुधियोः   | सुधिनोः   |

| PLURAL. |           |           |
|---------|-----------|-----------|
| N.      | सुधियः    | सुधीनि    |
| O.      | सुधियः    | सुधीनि    |
| I.      | सुधीभिः   | सुधिभिः   |
| D.      | सुधीभ्यः  | सुधिभ्यः  |
| A.      | सुधीभ्यः  | सुधिभ्यः  |
| P.      | सुधीनां   | सुधीनां   |
| L.      | सुधीभ्युः | सुधिभ्युः |

So परमसुधी *very wise*, सुधी *very prosperous*, अपसुधी *fearless*, &c.

| प्रधी wise. |          |         |
|-------------|----------|---------|
| SINGULAR.   |          |         |
| Mas.        | Fem.     | Neut.   |
| N.          | प्रधीः   | प्रधि   |
| O.          | प्रधः    | प्रधि   |
| I.          | प्रध्या  | प्रधिना |
| D.          | प्रध्ये  | प्रधिने |
| A.          | प्रधयः   | प्रधिनः |
| P.          | प्रधयः   | प्रधिनः |
| L.          | प्रध्यां | प्रधिनि |

| DUAL.    |            |            |
|----------|------------|------------|
| N. O. V. | प्रधीः     | प्रधिनी    |
| I. D. A. | प्रधीभ्यां | प्रधिभ्यां |
| P. L.    | प्रधयोः    | प्रधिनोः   |

| PLURAL. |            |            |
|---------|------------|------------|
| N.      | प्रधयः     | प्रधीनि    |
| O.      | प्रधयः     | प्रधीनि    |
| I.      | प्रधीभिः   | प्रधिभिः   |
| D.      | प्रधीभ्यः  | प्रधिभ्यः  |
| A.      | प्रधीभ्यः  | प्रधिभ्यः  |
| P.      | प्रधीनां   | प्रधीनां   |
| L.      | प्रधीभ्युः | प्रधिभ्युः |

So अप्रधी *going before, leading*, ग्रामधी *leading a village*, प्रधी *leading*.

सुभ्रू, *having fine brows.*

## SINGULAR.

|    | Mas. Fem. | Neut.    |
|----|-----------|----------|
| N. | सुभ्रूः   | सुभ्रु   |
| O. | सुभ्रुवं  | सुभ्रु   |
| I. | सुभ्रुवा  | सुभ्रुवा |
| D. | सुभ्रुवे  | सुभ्रुणे |
| A. | सुभ्रुवः  | सुभ्रुवः |
| P. | सुभ्रुवः  | सुभ्रुवः |
| L. | सुभ्रुवि  | सुभ्रुषि |

## DUAL.

|          |             |             |
|----------|-------------|-------------|
| N. O. V. | सुभ्रुवौ    | सुभ्रुवौ    |
| I. D. A. | सुभ्रुभ्यां | सुभ्रुभ्यां |
| P. L.    | सुभ्रुवोः   | सुभ्रुवोः   |

## PLURAL.

|    |            |            |
|----|------------|------------|
| N. | सुभ्रुवः   | सुभ्रुषि   |
| O. | सुभ्रुवः   | सुभ्रुषि   |
| I. | सुभ्रुभिः  | सुभ्रुभिः  |
| D. | सुभ्रुभ्यः | सुभ्रुभ्यः |
| A. | सुभ्रुभ्यः | सुभ्रुभ्यः |
| P. | सुभ्रुवां  | सुभ्रुणां  |
| I. | सुभ्रुषु   | सुभ्रुषु   |

So मदभू arising from pride or, liquor, स्वयम्भू self-existent, (m. Brah-  
ma.)

पुनर्भू, *born again.*

## SINGULAR.

|  | Mas. Fem. | Neut.     |
|--|-----------|-----------|
|  | पुनर्भूः  | पुनर्भू   |
|  | पुनर्भूवं | पुनर्भू   |
|  | पुनर्भूवा | पुनर्भूवा |
|  | पुनर्भूवे | पुनर्भूणे |
|  | पुनर्भूवः | पुनर्भूवः |
|  | पुनर्भूवः | पुनर्भूवः |
|  | पुनर्भूवि | पुनर्भूषि |

## DUAL.

|  |              |              |
|--|--------------|--------------|
|  | पुनर्भूवौ    | पुनर्भूवौ    |
|  | पुनर्भूभ्यां | पुनर्भूभ्यां |
|  | पुनर्भूवोः   | पुनर्भूवोः   |

## PLURAL.

|  |             |             |
|--|-------------|-------------|
|  | पुनर्भूवः   | पुनर्भूषि   |
|  | पुनर्भूवः   | पुनर्भूषि   |
|  | पुनर्भूभिः  | पुनर्भूभिः  |
|  | पुनर्भूभ्यः | पुनर्भूभ्यः |
|  | पुनर्भूभ्यः | पुनर्भूभ्यः |
|  | पुनर्भूवां  | पुनर्भूणां  |
|  | पुनर्भूषु   | पुनर्भूषु   |

So करभू produced from the hand,  
कारभू born in prison,

If any of the above compounds become feminine nouns, they are de-  
clined like the simple feminines ; as, सुत्री good fortune, Nom. सुत्रीः Ob.  
सुत्रियं, &c. पुनर्भू a woman twice married, N. पुनर्भूः ; O. पुनर्भूवं, &c.

अतिरि, *very rich.*

## SINGULAR.

|    | Mas. Fem. | Neut.   |
|----|-----------|---------|
| N. | अतिराः    | अतिरि   |
| O. | अतिरायं   | अतिरि   |
| I. | अतिराया   | अतिरिषा |
| D. | अतिराये   | अतिरिषे |
| A. | अतिरायः   | अतिरिषः |
| P. | अतिरायः   | अतिरिषः |
| L. | अतिरायि   | अतिरिषि |

## DUAL.

|          |            |            |
|----------|------------|------------|
| N. O. V. | अतिरायौ    | अतिरिषौ    |
| D. I. A. | अतिराभ्यां | अतिरिष्यां |
| P. L.    | अतिरायोः   | अतिरिषोः   |

## PLURAL.

|    |           |           |
|----|-----------|-----------|
| N. | अतिरायः   | अतिरीषि   |
| O. | अतिरायः   | अतिरीषि   |
| I. | अतिराभिः  | अतिरिभिः  |
| D. | अतिराभ्यः | अतिरिभ्यः |
| A. | अतिराभ्यः | अतिरिभ्यः |
| P. | अतिरायां  | अतिरीषां  |
| L. | अतिरासु   | अतिरिषु   |

अतिनौ *beyond the boat.*

## SINGULAR.

|    | Mas. Fem. | Neut.   |
|----|-----------|---------|
| N. | अतिनौः    | अतिनु   |
| O. | अतिनावं   | अतिनु   |
| I. | अतिनावा   | अतिनुना |
| D. | अतिनावे   | अतिनुने |
| A. | अतिनावः   | अतिनुनः |
| P. | अतिनावः   | अतिनुनः |
| L. | अतिनावि   | अतिनुनि |

## DUAL.

|          |            |            |
|----------|------------|------------|
| N. O. V. | अतिनावौ    | अतिनुनौ    |
| D. I. A. | अतिनौभ्यां | अतिनुन्यां |
| P. L.    | अतिनावोः   | अतिनुनोः   |

## PLURAL.

|    |           |           |
|----|-----------|-----------|
| N. | अतिनावः   | अतिनुनि   |
| O. | अतिनावः   | अतिनुनि   |
| I. | अतिनौभिः  | अतिनुभिः  |
| D. | अतिनौभ्यः | अतिनुभ्यः |
| A. | अतिनौभ्यः | अतिनुभ्यः |
| P. | अतिनावां  | अतिनुनां  |
| L. | अतिनौषु   | अतिनुषु   |

2. *Adjectives ending with consonants.*

Those ending with हन् मत् बत् यत् and यस् have three terminations ; and those ending with any other consonant only two ; as, गामिन्, *going*, श्रीमत्, *prosperous*, श्रेयस्, *more excellent* ; तृष्णज, *thirsty*, शास्त्रविद्, *knowing the scriptures*, &c.

## SINGULAR.

|    | Mas.   | Fem.      | Neut.  |
|----|--------|-----------|--------|
| N. | गामी   | गामिनी    | गामि   |
| O. | गामिनं | गामिनीं   | गामि   |
| I. | गामिना | गामिन्या  | गामिना |
| D. | गामिने | गामिन्यै  | गामिने |
| A. | गामिनः | गामिन्याः | गामिनः |
| P. | गामिनः | गामिन्याः | गामिनः |
| L. | गामिनि | गामिन्यां | गामिनि |
| V. | गामिन् | गामिनि    | गामि   |

## DUAL.

|          |           |             |           |
|----------|-----------|-------------|-----------|
| N. O. V. | गामिनौ    | गामिन्यौ    | गामिनी    |
| I. D. A. | गामिभ्यां | गामिनीभ्यां | गामिभ्यां |
| P. L.    | गामिनोः   | गामिन्योः   | गामिनोः   |

## PLURAL.

|    |          |            |          |
|----|----------|------------|----------|
| N. | गामिनः   | गामिन्यः   | गामीनि   |
| O. | गामिनः   | गामिनीः    | गामीनि   |
| I. | गामिभिः  | गामिनीभिः  | गामिभिः  |
| D. | गामिभ्यः | गामिनीभ्यः | गामिभ्यः |
| A. | गामिभ्यः | गामिनीभ्यः | गामिभ्यः |
| P. | गामिनां  | गामिनीनां  | गामिनां  |
| L. | गामिषु   | गामिनीषु   | गामिषु   |

घातनाशिन् *murderous*, वकाशिन् *alone*, काशिन् *lustful*, केशिन् *having fine hair*, क्रोधिन् *angry*, क्रोशिन् *passionate*, ज्ञाशिन् *wise*, तापिन् *heated*, पापिन् *sinful*, गामिन् *haughty*, रोगिन् *sick*, वातकिन् *rheumatic*, विष्ठाशिन् *expanding*, शिथलिन् *creeping*,

श्रीमत्, *prosperous*.

## SINGULAR.

|    | Mas.      | Fem.       | Neut.   |
|----|-----------|------------|---------|
| N. | श्रीमान्  | श्रीमती    | श्रीमत् |
| O. | श्रीमन्तं | श्रीमतीं   | श्रीमत् |
| I. | श्रीमता   | श्रीमत्या  | श्रीमता |
| D. | श्रीमते   | श्रीमत्यै  | श्रीमते |
| A. | श्रीमतः   | श्रीमत्याः | श्रीमतः |
| P. | श्रीमतः   | श्रीमत्याः | श्रीमतः |
| L. | श्रीमति   | श्रीमत्यां | श्रीमति |
| V. | श्रीमन्   | श्रीमति    | श्रीमत् |

## DUAL.

|          |              |              |              |
|----------|--------------|--------------|--------------|
| N. O.    | श्रीमन्तौ    | श्रीमत्यौ    | श्रीमती      |
| I. D. A. | श्रीमद्भ्यां | श्रीमतीभ्यां | श्रीमद्भ्यां |
| P. L.    | श्रीमतोः     | श्रीमत्योः   | श्रीमतोः     |

## PLURAL.

|    |             |             |             |
|----|-------------|-------------|-------------|
| N. | श्रीमन्तः   | श्रीमत्यः   | श्रीमन्ति   |
| O. | श्रीमतः     | श्रीमतीः    | श्रीमन्ति   |
| I. | श्रीमद्भिः  | श्रीमतीभिः  | श्रीमद्भिः  |
| D. | श्रीमद्भ्यः | श्रीमतीभ्यः | श्रीमद्भ्यः |
| A. | श्रीमद्भ्यः | श्रीमतीभ्यः | श्रीमद्भ्यः |
| P. | श्रीमतां    | श्रीमतीनां  | श्रीमतां    |
| L. | श्रीमत्सु   | श्रीमतीषु   | श्रीमत्सु   |

चम्पसत् *shining*, आयुष्यत् *long lived*, कुमुदत् *abounding in water-lilies*, क्रियावत् *active*, ज्ञानवत् *wise*, धनवत् *rich*, दृढिमत् *firm*, फलवत् *fruitful*, अमयवत् *glorious*, मतिमत् *intelligent*, मूर्तिमत् *having a form*, यशस्यत् *renowned*, राजवत् *royal*, बलवत् *strong*, बुद्धिमत् *sagacious*.

Those ending with इत् do not insert न् and are thus declined : दृढत्, *great* ; Nom. दृढत्, दृढती, दृढत् ; Obj. दृढतं, दृढती, दृढत्, &c.

महत्, *great*, makes N. महान्, महती, महत्, &c. like श्रीमत् but retains ण in the cases where न् is retained. Thus singular, dual, and plural masculine, Nom. महान्, महानौ, महानः ; Obj. महानं, महानौ, महतः Neuter, Nom. and Obj. plural, महानि. अघवत्, *sinful* and अमयवत्, *majestic*, have two forms in the vocative ; as, अघो, अघवन्, &c.

श्रेयस्, *more excellent*.

## SINGULAR.

|    | Mas.      | Fem.       | Neut.   |
|----|-----------|------------|---------|
| N. | श्रेयान्  | श्रेयसी    | श्रेयः  |
| O. | श्रेयांसं | श्रेयसीं   | श्रेयः  |
| I. | श्रेयसा   | श्रेयस्या  | श्रेयसा |
| D. | श्रेयसे   | श्रेयस्यै  | श्रेयसे |
| A. | श्रेयसः   | श्रेयस्याः | श्रेयसः |
| P. | श्रेयसः   | श्रेयस्याः | श्रेयसः |
| L. | श्रेयसि   | श्रेयस्यां | श्रेयसि |

## DUAL.

|          |        |            |        |
|----------|--------|------------|--------|
| N. O.    | अेयसौ  | अेयस्यौ    | अेयसी  |
| I. D. A. | अेयझां | अेयसीभ्यां | अेयझां |
| P. L.    | अेयसोः | अेयस्योः   | अेयसोः |

## PLURAL.

|    |          |           |          |
|----|----------|-----------|----------|
| N. | अेयांसः  | अेयस्यौ   | अेयांसि  |
| O. | अेयसः    | अेयसीः    | अेयांसि  |
| I. | अेयद्भिः | अेयसोभिः  | अेयद्भिः |
| D. | अेयझः    | अेयसीभ्यः | अेयझः    |
| A. | अेयझः    | अेयसीभ्यः | अेयझः    |
| P. | अेयसां   | अेयसीनां  | अेयसां   |
| L. | अेयसु    | अेयसीषु   | अेयसु    |

So all comparatives ending in षच् ; as, जेदीयच् *nearer*, वरीयच् *greater*, जेपीयच्, *quicker*, छोदीयच्, *smaller*, जरीयच्, *weightier*, दूरीयच् *further off*, &c.

Adjectives ending with other consonants beside those already mentioned, are of two terminations, and are declined in the manner following—

तृष्णञ्,

*thirsty, covetous.*

## SINGULAR.

|    | Mas. Fem. | Neut.    |
|----|-----------|----------|
| N. | तृष्णाक्  | तृष्णाक् |
| O. | तृष्णञ्   | तृष्णाक् |
| I. | तृष्णाया  | तृष्णाया |
| D. | तृष्णये   | तृष्णये  |
| A. | तृष्णाजः  | तृष्णाजः |
| P. | तृष्णाजः  | तृष्णाजः |
| L. | तृष्णाजि  | तृष्णाजि |

## DUAL.

|          |            |            |
|----------|------------|------------|
| N.O.V.   | तृष्णौ     | तृष्णौ     |
| I. D. A. | तृष्णभ्यां | तृष्णभ्यां |
| P. L.    | तृष्णोः    | तृष्णोः    |

## PLURAL.

|    |            |            |
|----|------------|------------|
| N. | तृष्णाः    | तृष्णाः    |
| O. | तृष्णाः    | तृष्णाः    |
| I. | तृष्णाभिः  | तृष्णाभिः  |
| D. | तृष्णाभ्यः | तृष्णाभ्यः |
| A. | तृष्णाभ्यः | तृष्णाभ्यः |
| P. | तृष्णां    | तृष्णां    |
| L. | तृष्णसु    | तृष्णसु    |

शास्त्रविद्,

*knowing the scripture.*

## SINGULAR.

|  | Mas. Fem.   | Neut.       |
|--|-------------|-------------|
|  | शास्त्रविद् | शास्त्रविद् |
|  | शास्त्रविदं | शास्त्रविद् |
|  | शास्त्रविदा |             |
|  | शास्त्रविदे |             |
|  | शास्त्रविदः |             |
|  | शास्त्रविदः |             |
|  | शास्त्रविदि |             |

## DUAL.

|  |                  |             |
|--|------------------|-------------|
|  | शास्त्रविदौ      | शास्त्रविदौ |
|  | शास्त्रविद्भ्यां |             |
|  | शास्त्रविदोः     |             |

## PLURAL.

|  |                 |               |
|--|-----------------|---------------|
|  | शास्त्रविदः     | शास्त्रविन्दि |
|  | शास्त्रविदः     | शास्त्रविन्दि |
|  | शास्त्रविद्भिः  |               |
|  | शास्त्रविद्भ्यः |               |
|  | शास्त्रविद्भ्यः |               |
|  | शास्त्रविदां    |               |
|  | शास्त्रवित्सु   |               |

महात्मन्, *magnanimous.*

## SINGULAR.

|    | Mas. Fem. | Neut.  |
|----|-----------|--------|
| N. | महात्मा   | महात्म |
| O. | महात्मानं | महात्म |
| I. | महात्मना  |        |
| D. | महात्मने  |        |
| A. | महात्मनः  |        |
| P. | महात्मनः  |        |
| L. | महात्मनि  |        |

## DUAL.

|        |             |          |
|--------|-------------|----------|
| N.O.V. | महात्मनौ    | महात्मनी |
| I.D.A. | महात्मभ्यां |          |
| P. L.  | महात्मनोः   |          |

## PLURAL.

|    |            |           |
|----|------------|-----------|
| N. | महात्मानः  | महात्मानि |
| O. | महात्मनः   | महात्मानि |
| I. | महात्मभिः  |           |
| D. | महात्मभ्यः |           |
| A. | महात्मभ्यः |           |
| P. | महात्मनां  |           |
| L. | महात्मसु   |           |

विमनस्, *dejected.*

## SINGULAR.

|  | Mas. Fem. | Neut. |
|--|-----------|-------|
|  | विमनाः    | विमनः |
|  | विमनसं    | विमनः |
|  | विमनसा    |       |
|  | विमनसे    |       |
|  | विमनसः    |       |
|  | विमनसः    |       |
|  | विमनसि    |       |

## DUAL.

|  |            |        |
|--|------------|--------|
|  | विमनसौ     | विमनसी |
|  | विमनोभ्यां |        |
|  | विमनसोः    |        |

## PLURAL.

|  |           |          |
|--|-----------|----------|
|  | विमनसः    | विमनांसि |
|  | विमनसः    | विमनांसि |
|  | विमनोभिः  |          |
|  | विमनोभ्यः |          |
|  | विमनोभ्यः |          |
|  | विमनसां   |          |
|  | विमनसु    |          |

In like manner decline उन्मनस्, *regretting*, प्रमनस्, *cheerful*, धनमान्, *rich*, धर्मात्मान्, पुण्यात्मान्, सदात्मान्, *virtuous*, प्रवाच्, *eloquent*, मर्मस्युष् (क्), *corroding*, विश्वभुज्, *eating or enjoying all things*, विश्वासकृत्, *inspiring*

*faith or confidence, सुजन्मत्, legitimate, of good birth, अल्पमेवम्, of small intellect, अशङ्कतुल्यधामन्, having glory like Indra, उपानर्तितम्, agitated or disturbed, असमापितकृत्यसम्पद्, being unsuccessful in one's attempt, प्रमुखाश्च, having large clusters, सहजप्रेमनिबद्धचेतस्, having the mind bound to an object by natural affection.*

Participial adjectives ending with the root **च** when they signify *moving*, have three terminations and are irregular in the feminine gender, and Obj. case plural, &c. ; as, **अवाच्**, *going southward* ; Nom. **अवाक्**, **अवाची**, **अवाक्** ; Obj. plural, **अवाचः** ; Ins. **अवाग्निः**, &c. **उद्वाच्**, *going northward* ; Nom. **उद्वाक्**, **उद्वाची**, **उद्वाक्** ; Obj. plural, **उद्वाचः**, &c. **गवाच्**, *driving cows* ; Nom. **गवाक्**, **गोची**, **गवाक्** ; Obj. plural, **गोचः**, &c. **तिर्य्यच्**, *going crookedly* ; Nom. **तिर्य्यक्**, **तिर्य्यची**, **तिर्य्यक्** ; Obj. plural, **तिर्य्यचः**, &c. **प्रत्यच्**, *going westward* ; Nom. **प्रत्यक्**, **प्रतीची**, **प्रत्यक्** ; Obj. plural, **प्रतीचः**, &c. **प्राच्**, *going eastward* ; Nom. **प्राक्**, **प्राची**, **प्राक्** ; Obj. plural, **प्राचः**, &c. So **निचक्षच्**, *moving all round*, **सम्यच्**, *moving equally*, **सम्राच्**, *moving with*. When they signify *honoring*, they are thus declined ; as, **प्रत्यच्**, *mutually honoring* ; Nom. **प्रत्यक्**, **प्रत्यची**, **प्रत्यक्** ; Obj. **प्रत्यचः**, &c.

**खनडुक्** makes **खनड्वान्**, **खनडुही**, **खनडुहत्**, *having a fine bull*.

**अश्**, *frying*, makes N. **भट्**, **भट्** ; O. **भज्जं**, **भट्** ; I. **भज्जा**, **भट्भ्यां**, **भट्भिमिः**, &c. **व्रश्**, *cutting*, N. **वट्**, **वट्** ; O. **वज्जं**, **वट्** ; I. **वज्जा**, &c. **युज्**, *joining* ; N. **युक्**, **युक्**, or **युग्** ; O. **युज्जं**, **युग्** ; I. **युजा**, **युग्भ्यां**, **युग्भिमिः**, &c. If of a different meaning, or the last word of a compound, it is regular, N. **युक्** ; O. **युज्जं**, **युक्**, &c.

Words ending with an aspirate letter, upon changing it to the unaspirated one, change also the preceding unaspirated letter (except **ज**) to an aspirate ; as, **बुध्**, *knowing* ; N. **भुत्**, **भुद्** ; O. **बुधं**, **भुद्** ; I. **बुधा**, **du. भुद्भ्यां** ; plu. **भुक्भिः** ; Loc. plu. **भुत्सु**. So **दुह्**, *milking* ; N. **धुक्**, **धुग्** ; O. **दुहं**, **धुक्** ; I. **दुहा**, **du. धुग्भ्यां**, plu. **धुग्भिः** ; Loc. **धुत्सु**.

If the termination **स्** of an adjective is the final of a verbal root and not of a termination like **वस्**, then the vowel before it is not lengthened ; as, **सुवस्**, *remaining or clothing well* ; N. **सुवः**, **सुवः** ; Ob. **सुवचं**, **सुवः**, &c.

नष्ट, *destroying* ; कुर्व, *injuring* ; मुह, *swooned* ; प्रियह, *affectionate* ; श्युह, *satisfying* ; have two forms in the Nom. ; as, नष्ट, नष्ट, &c. श्युह and श्युह, *fall from* ; make Nom. शट् and शट् ; O. शचं, शट् ; शचं, शट्.

प्रशान्, *placid*, makes N. प्रशान्. सुपुं, *a good man*, makes N. सुपुमान्, सुपुं ; O. सुपुमांश्च, सुपुं ; I. सुपुंसा, सुपुंभ्यां, सुपुंभिः, &c.

Adjectives ending in a compound consonant, the first letter of which is र or ल, and the last च—स, have two forms in the Nom. and Obj. cases plur. neuter gender ; as, सुवहम्, *going well* ; सुवह्नि or सुवहन्नि.

### 3.—Participles.

All participles are declined like adjectives.

Participles ending with the inherent vowel are declined like प्रिय ; as, याचमान (नः-ना-नं), *asking* ; ययाचान (नः-ना-नं), *having asked or being asked* ; याचिष्यमाण (यः-या-यं), *about to ask* ; याचित (तः-ता-तं), *asked* ; याच्यमान (नः-ना-नं), *being asked* ; याचितव्य (यः-या-यं), *that ought to be asked* ; याचनीय (यः-या-यं), *that should be asked* ; याचेजिम (मः-मा-मं), *to be asked*.

Participles ending with वत् are declined like श्रीमत् ; as, याचितवत्, *having asked* ; (वान्-वती-वत्), &c.

Participles ending with त् are thus declined like याचतु, *asking*.

## SINGULAR.

|    | Mas.    | Fem.       | Neut. |
|----|---------|------------|-------|
| N. | याचन्   | याचन्ती    | याचत् |
| O. | याचन्तं | याचन्तीं   | याचत् |
| I. | याचता   | याचन्त्या  | याचता |
| D. | याचते   | याचन्त्यै  | याचते |
| A. | याचतः   | याचन्त्याः | याचतः |
| P. | याचतः   | याचन्त्याः | याचतः |
| L. | याचति   | याचन्त्यां | याचति |

## DUAL.

|          |            |              |            |
|----------|------------|--------------|------------|
| N. O.    | याचन्तौ    | याचन्त्यौ    | याचन्ती    |
| I. D. A. | याचद्भ्यां | याचन्तीभ्यां | याचद्भ्यां |
| P. L.    | याचतोः     | याचन्त्योः   | याचतोः     |

## PLURAL.

|    |           |             |           |
|----|-----------|-------------|-----------|
| N. | याचन्तः   | याचन्त्यः   | याचन्ति   |
| O. | याचतः     | याचन्त्यः   | याचन्ति   |
| I. | याचद्भिः  | याचन्तीभिः  | याचद्भिः  |
| D. | याचद्भ्यः | याचन्तीभ्यः | याचद्भ्यः |
| A. | याचद्भ्यः | याचन्तीभ्यः | याचद्भ्यः |
| P. | याचतां    | याचन्तीनां  | याचतां    |
| L. | याचन्तु   | याचन्तीषु   | याचन्तु   |

So the future participles याचिष्यत् (गन्ती-त्), &c.

Participles ending with त्, having their first letter reduplicated, do not change the त् to न् or insert न् ; as, ददत्, *giving* ; Nom. ददत्, ददती, ददत् ; Obj. ददत्, ददती, ददत् ; Ins. ददता, ददत्या, ददता, &c. Neuter plural, ददन्ति or ददन्ति.

Participles ending in वस् change the व to उ in certain cases, and are thus declined like ययाचस्, *having asked*.

## SINGULAR.

|    | Mas.     | Fem.       | Neut.   |
|----|----------|------------|---------|
| N. | ययाचान्  | ययाचुषी    | ययाचत्  |
| O. | ययाचांसं | ययाचुषीं   | ययाचत्  |
| I. | ययाचुषा  | ययाचुष्या  | ययाचुषा |
| D. | ययाचुषे  | ययाचुष्यै  | ययाचुषे |
| A. | ययाचुषः  | ययाचुष्याः | ययाचुषः |
| P. | ययाचुषः  | ययाचुष्याः | ययाचुषः |
| L. | ययाचुषि  | ययाचुष्यां | ययाचुषि |
| V. | ययाचन्   | ययाचुषि    | ययाचत्  |

## DUAL.

|          |            |              |            |
|----------|------------|--------------|------------|
| N. O.    | ययाचासौ    | ययाचुष्यौ    | ययाचुषी    |
| I. D. A. | ययाचुष्यां | ययाचुषीभ्यां | ययाचुष्यां |
| P. L.    | ययाचुषोः   | ययाचुष्योः   | ययाचुषोः   |

## PLURAL.

|    | Mas.       | Fem.        | Neut.      |
|----|------------|-------------|------------|
| N. | ययाचासः    | ययाचुष्यः   | ययाचांसि   |
| O. | ययाचुषः    | ययाचुष्यः   | ययाचांसि   |
| I. | ययाचद्भिः  | ययाचुषीभिः  | ययाचद्भिः  |
| D. | ययाचद्भ्यः | ययाचुषीभ्यः | ययाचद्भ्यः |
| A. | ययाचद्भ्यः | ययाचुषीभ्यः | ययाचद्भ्यः |
| P. | ययाचुषां   | ययाचुषीणां  | ययाचुषां   |
| L. | ययाचत्सु   | ययाचुषीसु   | ययाचत्सु   |

So विद्वस् or विविद्वस्, *having known, wise.* (द्वान्-दुषी-द्वत्), &c.

When the व is changed to उ, if another vowel precedes, the उ is changed according to the rules of Orthography ; but if the vowel be इ it is dropped ; as,

बभूवस्, *having nourished.* बभूवान् बभूवुषी बभूवत्  
 श्रेपिवस्, *having sworn.* श्रेपिवान् श्रेपुषी श्रेपिवत्  
 सुषुवस्, *having borne.* सुषुवान् सुषूषी सुषुवत्

Participles ending in त्वा are indeclinable ; as, आप्ता, *having obtained* : so also their substitutes with a preposition ; as, प्राप्य, *having obtained* ; but if the latter is the future participle, or the last part of a compound word, it is declined ; as, प्राप्य, *to be obtained*, (प्यः-प्या-प्यं) ; अप्राप्य (प्यः-प्या-प्यं), *unobtainable.*

The repeated or continuative participles, both present and past, are indeclinable ; as, याचं याचं, *asking asking* ; याचित्वा याचित्वा, *having asked again and again*.

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## SECTION II.

### OF THE FORMATION OF THE FEMININE.

Adjectives, participles, and pronouns, ending with the inherent vowel, form the feminine by lengthening it to आ, as in प्रियः *beloved*, fem. प्रिया ; गतः, *gone*, fem. गता ; मदीयः, *mine*, fem. मदीया.

Adjectives ending with अक insert इ in the feminine. आर्यक, *chief* ; एष, *this* ; ज्ञ, *knowing* ; द्व, *two* ; स्व, *own* ; have two forms in the feminine, when क is affixed. Those formed from feminine nouns ending with आ have three. As, शुभ्रक, *white*, शुभ्रिका ; आर्यिका, आर्यिका ; गङ्गिका, गङ्गाका, गङ्गका, from गङ्गा, *the Ganges*.

जीवक, *living* ; भुवक, *firm, certain* ; यक, *belonging to which* ; सक, *belonging to this* ; are exceptions, and do not insert इ ; as, जीवका, &c.

आराध, *crooked* ; उदार, *great* ; कल्याण, *happy* ; कृपण, *miserly* ; क्रुध, *angry* ; पुराण, *old* ; विकट, विशङ्कट, *terrific* ; विभ्राण, *wide, great* ; रौध, *red*, and compounds relating to the members of the body form the feminine by आ

or ई ; as, अराका, अराकी ; पद्ममुखा, पद्ममुखी, *lotus-faced*. A few of the latter take only one of the forms ; as, अल्यारपायी, *having fine sides* ; व्याघ्रवदना, *having a face like a tiger*. छशाङ्गी or चीबाङ्गी, *thin, emaciated*.

Words of comparison ending with पुच्छ, and those ending with a passive participle which relates either to the parts of the body, or something diminutive, have only that formed by ई ; as, शरपुच्छी, *having a tail like an arrow* ; शङ्खभित्री, *broken-skulled* ; अभजिती, *a little cloud-capt*.

So कौत, *bought*, is used in the feminine ; as, धनकौती, *bought with money*.

रत, *variegated* ; भरित, *nourished* ; रोहित, *red* ; खोहित, *blood-coloured* ; श्वेत, *white* ; have two forms ; thus, रता and रणी, &c. असित and पलित have three forms ; as, असिता, *black* ; असिकी and असिकि, *middle-aged* ; पलिता, *grey* ; पलिकी and पलिकि, *old*.

अजर and निर्जर. (रः-रा-रं), *undecayable*, like the noun जरा, have two forms in the masculine ; as, Nom. अजरः ; अजरौ, अजरसौ ; अजराः, अजरसः, &c.

Adjectives ending with इ do not change that termination for the feminine, but are declined in the feminine like feminine nouns with the same termination ; as, अनादि (दिः-दिः-दि), *eternal*.

Adjectives ending with उ, except such as have a compound consonant before the उ and ख, *of a harsh*

*taste*, have two forms in the feminine; thus, मृदुः or मृद्वी, *mild*.

ऊरु, a *thigh*, being the last word in a compound adjective of comparison; also कङ्कु, *tawny*; पङ्कु, *lame*; भीरु, *fearful*; and adjectives ending with बाहु, change the उ to ऊ in the feminine; as, रम्भोरु, *having thighs like a plantain tree*; पङ्कु, *lame*.

Adjective ending with कृ change it to की for the fem.; as, कर्तृ, कर्त्री, *acting, doing*.

Adjectives ending with a long vowel or diphthong under one termination include two genders, the masculine and feminine; as, mas. and fem. सुधीः, *having a fine mind*; mas. and fem. अतिराः, *very rich*.

Adjectives ending with इन् मत् वत् यत् यस् have the feminine formed for the most part by the addition of ई; as, ओमत् ओमती; गामिन् गामिनी; श्रेयस् श्रेयसी.

अन्तर्वत्, *pregnant*, and पतिवत्, *governing*, make in the feminine अन्तर्वली, पतिवली.

Adjectives ending with any other consonants, are usually the same in the feminine as in the masculine

gender ; as, महात्मन् m. f. महात्मा n. महात्म ; while some in the nom., under one termination, include all the genders, as mas. fem. neut. दृष्याक्.

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### SECTION III.

#### OF THE COMPARISON OF ADJECTIVES.

The simple word or positive state becomes the comparative by the addition of तर, and the superlative by the addition of तम ; as, शुभ, *fair* ; शुभतर, *fairer* ; शुभतम, *fairest* ; प्रिय, *beloved* ; प्रियतर, *more beloved* ; प्रियतम, *most beloved*.

Adjectives ending with ई or ऊ, may have the ई and ऊ either long or short in the comparative and superlative degrees ; as, सती, *chaste* ; सतीतर, सतितर, *more chaste* ; सतीतम, सतितम, *most chaste*.

A final न् is dropped, and a final स् becomes त्, when तर and तम are affixed ; as, युवन्, *young* ; युवतर, *younger* ; युवतम, *youngest* ; विदस्, *wise* ; विदत्तर, *wiser* ; विदत्तम, *wisest*.

The degrees of comparison are also formed by इष्ठ and ईयस्, each of which may be comparative or superlative ; when these terminations are affixed, the

final vowel of the word, and all affixes are rejected. As, लघु, *short*, लघिष्ठ, लघीयस्. मतिमत्, *wise*, मतिष्ठ, मतीयस्. मेधाविन्, *sagacious*, मेधिष्ठ, मेधीयस्.

The comparison is occasionally formed, as in other oriental languages, by doubling the word ; as, अन्तिक, *very near*. मत्तमत्त, *very drunk*.

The following words are irregular with इष्ठ and ईयस् ; but they are regular when तर and तम are affixed :—

|           |                          |                  |                  |
|-----------|--------------------------|------------------|------------------|
| अन्तिक,   | <i>near,</i>             | नेदिष्ठ,         | नेदीयस्.         |
| उच्च,     | <i>great,</i>            | वरीष्ठ,          | वरीयस्.          |
| चिप्र,    | <i>quick,</i>            | क्षेपिष्ठ,       | क्षेपीयस्.       |
| लघु,      | <i>little, small,</i>    | क्षोदिष्ठ,       | क्षोदीयस्.       |
| गुरु,     | <i>heavy, important,</i> | गरिष्ठ,          | मरीयस्.          |
| सन्तुष्ट, | <i>satisfied,</i>        | चपिष्ठ,          | चपीयस्.          |
| दूर,      | <i>far,</i>              | द्विष्ठ,         | द्वीयस्.         |
| प्रमत्त,  | <i>excellent,</i>        | श्रेष्ठ,         | श्रेयस्.         |
| प्रिय,    | <i>beloved,</i>          | प्रेष्ठ,         | प्रेयस्.         |
| युवन्,    | <i>young,</i>            | यविष्ठ, कशिष्ठ,  | यवीयस्, कशीयस्.  |
| वृद्ध,    | <i>great,</i>            | भूयिष्ठ,         | भूयस्.           |
| वृद्धक,   | <i>much,</i>             | वर्द्धिष्ठ,      | वर्द्धीयस्.      |
| वाढ,      | <i>increased,</i>        | साधिष्ठ,         | साधीयस्.         |
| हृद्,     | <i>old,</i>              | वशिष्ठ, ज्येष्ठ, | वशीयस्, ज्यायस्. |
| हम्दार,   | <i>respectable,</i>      | हन्दिष्ठ,        | हन्दीयस्.        |
| स्थिर,    | <i>firm,</i>             | स्थेष्ठ,         | स्थेयस्.         |
| स्थिर,    | <i>swollen,</i>          | स्थेष्ठ,         | स्थेयस्.         |
| स्थूल,    | <i>thick, fat,</i>       | स्थविष्ठ,        | स्थवीयस्.        |
| क्षुब्ध,  | <i>short,</i>            | क्षुधिष्ठ,       | क्षुधीयस्.       |

लघु, *lean* ; दृढ, *firm* ; परिदृढ, *surpassing* ; घृष्ट, *thick* ; अलघु, *much* ; and लघु, *mild*, change the ल to र, when दृढ and घृष्ट are affixed ; as, अदिष्ट, अदीयस्.

To some of above, the regular forms are occasionally added ; as, अद्विष्ट, *more excellent* ; अद्विष्टतम, *most excellent*.

The terminations expressive of comparison, are added to other words besides Adjectives ; as,

1st.—To *Nouns* ; as, श्री, *prosperity* ; श्रीतर, *more prosperous* ; श्रीतम, *most prosperous*. दुःख, *trouble* ; दुःखतर, *having more trouble* ; दुःखतम, *having most trouble*.

2nd.—To *Pronouns* ; as, कः, *who ?* कतर, *which of the two ?* कतम, *which of the many ?*

3rd.—To *Participles* ; as, वृद्ध, *increased (in years)* ; वृद्धतर, *older* ; वृद्धतम, *oldest*.

4th.—To *Adverbs* ; as, उच्चैश्च, *high* ; उच्चैश्चरां, *higher* ; उच्चैश्चमां, *highest*.

5th.—To *Prepositions* ; as, उत्, *up* ; उत्तर, *better* ; उत्तम, *best*.

SECTION IV.  
OF NUMERAL ADJECTIVES.

I.—CARDINALS.

|                             |                                   |
|-----------------------------|-----------------------------------|
| एक, <i>one.</i>             | त्रिंशत्, <i>thirty.</i>          |
| द्वि, <i>two.</i>           | चत्वारिंशत्, <i>forty.</i>        |
| त्रि, <i>three.</i>         | पञ्चाशत्, <i>fifty.</i>           |
| चतुर्, <i>four.</i>         | षष्टि, <i>sixty.</i>              |
| पञ्चन्, <i>five.</i>        | सप्तति, <i>seventy.</i>           |
| षष्, <i>six.</i>            | अशीति, <i>eighty.</i>             |
| सप्तन्, <i>seven.</i>       | नवति, <i>ninety.</i>              |
| अष्टन्, <i>eight.</i>       | शत, <i>a hundred.</i>             |
| नवन्, <i>nine.</i>          | सहस्र, <i>a thousand.</i>         |
| दशन्, <i>ten.</i>           | अयुत प्रयुत, <i>ten thousand.</i> |
| एकादशन्, <i>eleven.</i>     | लक्ष, <i>100 thousand.</i>        |
| द्वादशन्, <i>twelve.</i>    | नियुत, <i>a million.</i>          |
| त्रयोदशन्, <i>thirteen.</i> | कोटि, <i>ten millions.</i>        |
| चतुर्दशन्, <i>fourteen.</i> | अर्ब्बद, <i>100 millions.</i>     |
| पञ्चदशन्, <i>fifteen.</i>   | महार्ब्बद, <i>1,000 millions.</i> |
| षोडशन्, <i>sixteen.</i>     | पद्म, <i>10,000 millions.</i>     |
| सप्तदशन्, <i>seventeen.</i> | महापद्म, <i>100,000 millions.</i> |
| अष्टादशन्, <i>eighteen.</i> | खर्ब्ब, <i>a billion.</i>         |
| ऊनविंशति, <i>nineteen.</i>  | महाखर्ब्ब, <i>ten billions.</i>   |
| विंशति, <i>twenty.</i>      | शंख, <i>a hundred billions.</i>   |

महाशंख, 1,000 *billions*. महाधुन, *ten trillions*.  
 हाहा, 10,000 *billions*. अक्षौहिणी, 100 *trillions*.  
 महाहाहा, 100,000 *billions*. महाक्षौहिणी, 1,000 *trillions*.  
 धुन, *a trillion*.

The intermediate Numbers are formed by prefixing एक, द्वा or त्रि, चतुर्, पञ्च, षट्, सप्त, अष्टा, and ऊन to the principal ones ; as, एकविंशति, *twenty-one*, द्वाविंशति, *twenty-two*, त्रयोविंशति, *twenty-three*, चतुर्विंशति, *twenty-four*, पञ्चविंशति, *twenty-five*, षट्विंशति, *twenty-six*, सप्तविंशति, *twenty-seven*, अष्टाविंशति, *twenty-eight*, ऊनविंशत्, *twenty-nine*.

एकादश, एकात्र, and एकोन, are sometimes used for ऊन ; as, एकादशविंशति, *nineteen*, &c.

Numbers united together by a copulative conjunction are added ; without the copulative, multiplied ; with चर्द्ध affixed, divided ; with अर्ध and अर्द्ध, they mean the whole number and half of it. As, नव वर्षाणि पञ्चच, *nine and five, i.e. fourteen years*, पञ्चपञ्च, *five times five, i.e. twenty-five* ; त्रयःशतशतार्द्ध, *three hundred and half a hundred, i. e. three hundred and fifty* or चतुर्दशशतार्द्धार्द्ध, *the half of the half of fourteen hundred, i. e. three hundred and fifty* ; अर्धशत, *one hundred and half a hundred, i. e. one hundred and fifty*.

## II.—ORDINALS.

प्रथम, *first*. द्वितीय, *second*. तृतीय, *third*. चतुर्थ, *fourth*.  
 पञ्चम, *fifth*. षष्ठ, *sixth*. सप्तम, *seventh*. अष्टम, *eighth*. नवम,  
*ninth*. दशम *tenth*.

From ten to twenty the Ordinals are the same as the Cardinals. The intermediate numbers are formed in the same manner as those of the Cardinals ; the principal ones by adding तम to the Cardinals. Those under 50, ending with त् or ति, sometimes drop the त् or ति, and omit तम ; as, विंशतितम, or विंश, *twentieth* ; त्रिंशत्तम or त्रिंश, *thirtieth* ; चत्वारिंशत्तम, or चत्वारिंश, *fortieth* ; पञ्चाशत्तम, पञ्चाश, *fiftieth* ; षष्टितम, *sixtieth* ; सप्ततितम, *seventieth* ; अष्टीतितम, *eightieth* ; नवतितम, *ninetieth* ; शततम, *hundredth* ; सहस्रतम, *thousandth*, &c.

दि, त्रि, चतुर, पञ्च, षष्, अष्ट, are irregular in their inflections. दि is used only in the dual ; the others only in the plural.

दि, *two*. Nom. and Obj. masculine द्वौ, feminine and neuter द्वे ; Inst. Dat. and Abl. द्वभ्यां ; Poss. and Loc. द्वयोः.

त्रि, *three*.

|       | Masculine. | Feminine. | Neuter.  |
|-------|------------|-----------|----------|
| N.    | तयः        | तिषः      | त्रीणि   |
| O.    | त्रीन्     | तिषः      | त्रीणि   |
| I.    | त्रिभिः    | तिष्वभिः  | त्रिभिः  |
| D. A. | त्रिभ्यः   | तिष्वभ्यः | त्रिभ्यः |
| P.    | त्रयाणां   | तिष्वणां  | त्रयाणां |
| L.    | त्रिषु     | तिष्वु    | त्रिषु   |

चतुर, *four*.

|       | Masculine. | Feminine. | Neuter.   |
|-------|------------|-----------|-----------|
| N.    | चत्वारः    | चतस्रः    | चत्वारि   |
| O.    | चतुरः      | चतस्रः    | चत्वारि   |
| I.    | चतुर्भिः   | चतस्रभिः  | चतुर्भिः  |
| D. A. | चतुर्भ्यः  | चतस्रभ्यः | चतुर्भ्यः |
| P.    | चतुर्णां   | चतस्रणां  | चतुर्णां  |
| L.    | चतुर्षु    | चतस्रषु   | चतुर्षु   |

पञ्च, *five*, षष्, *six*, and अष्ट, *eight*, are alike in the three genders. Nom. and Obj. पञ्च; Inst. पञ्चभिः; Dat. and Abl. पञ्चभ्यः; Poss. पञ्चानां; Loc. पञ्चसु.

Nom. and Obj. षट् or षट्; Inst. षट्भिः; Dat. and Abl. षट्भ्यः; Poss. षट्णां; Loc. षट्सु, षटसु.

Nom. and Obj. अष्टौ and अष्ट; Inst. अष्टभिः, अष्टाभिः; Dat. and Abl. अष्टभ्यः, अष्टाभ्यः; Poss. अष्टानां; Loc. अष्टसु, अष्टासु.

The following are the signs used for numerical words :—

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10.

११ 11, १२ 12, &c. २० 20, ३० 30, &c. २१ 21, ३३ 34, &c. १०० 100, २५० 250, १००० 1,000, १८८२ 1842.

## CHAPTER III.

## OF THE PRONOUNS.

There are four kinds of Pronouns : the Personal, the Relative, the Interrogative, and the Adjective, Pronouns.

## SECTION I.

## OF THE PERSONAL PRONOUNS.

The Personal Pronouns are अहम्, *I* ; युष्मद्, *thou* ; तद् or त्वद्, *he, she, and it*, with their duals and plurals. Gender has respect only to the third person, and is distinguished by the terminations in the word तद् ; as, सः, *he* ; सा, *she* ; तद्, *it*, &c.

अहम्, *I. singular Abl Pl.*

## SINGULAR.

|       |        |        |                 |
|-------|--------|--------|-----------------|
| Nom.  | अहम्,  |        | <i>I.</i>       |
| Obj.  | मां,   | मा,    | <i>me.</i>      |
| Inst. | मया,   |        | <i>by me.</i>   |
| Dat.  | मह्यं, | मे,    | <i>to me.</i>   |
| Abl.  | मतु,   | मत्तः, | <i>from me.</i> |
| Poss. | मम,    | मे,    | <i>of me.</i>   |
| Loc.  | मयि,   |        | <i>in me.</i>   |

## DUAL.

|       |          |    |                     |
|-------|----------|----|---------------------|
| Nom.  | आवां     |    | <i>we two.</i>      |
| Obj.  | आवां     | नौ | <i>us two.</i>      |
| Inst. | आवाभ्यां |    | <i>by us two.</i>   |
| Dat.  | आवाभ्यां | नौ | <i>to us two.</i>   |
| Abl.  | आवाभ्यां |    | <i>from us two.</i> |
| Poss. | आवयोः    | नौ | <i>of us two.</i>   |
| Loc.  | आवयोः    |    | <i>in us two.</i>   |

## PLURAL.

|       |          |    |                 |
|-------|----------|----|-----------------|
| Nom.  | वयं      |    | <i>we.</i>      |
| Obj.  | अस्मान्  | नः | <i>us.</i>      |
| Inst. | अस्माभिः |    | <i>by us.</i>   |
| Dat.  | अस्मभ्यं | नः | <i>to us.</i>   |
| Abl.  | अस्मात्  |    | <i>from us.</i> |
| Poss. | अस्माकं  | नः | <i>of us.</i>   |
| Loc.  | अस्मासु  |    | <i>in us.</i>   |

युष्मद्. *Thou. by. Use of*

## SINGULAR.

|       |        |         |                   |
|-------|--------|---------|-------------------|
| Nom.  | त्वं   |         | <i>thou.</i>      |
| Obj.  | त्वां  | त्वा    | <i>thee.</i>      |
| Inst. | त्वया  |         | <i>by thee.</i>   |
| Dat.  | तुभ्यं | ते      | <i>to thee.</i>   |
| Abl.  | त्वत्  | त्वत्तः | <i>from thee.</i> |
| Poss. | तव     | ते      | <i>of thee.</i>   |
| Loc.  | त्वयि  |         | <i>in thee.</i>   |

## DUAL.

|       |           |     |                      |
|-------|-----------|-----|----------------------|
| Nom.  | युवां     |     | <i>ye two.</i>       |
| Obj.  | युवां,    | वां | <i>you two.</i>      |
| Inst. | युवाभ्यां |     | <i>by you two.</i>   |
| Dat.  | युवाभ्यां | वां | <i>to you two.</i>   |
| Abl.  | युवाभ्यां |     | <i>from you two.</i> |
| Poss. | युवयोः    | वां | <i>of you two.</i>   |
| Loc.  | युवयोः    |     | <i>in you two.</i>   |

## PLURAL.

|       |           |    |                   |
|-------|-----------|----|-------------------|
| Nom.  | यूयं      |    | <i>ye or you.</i> |
| Obj.  | युष्मान्  | वः | <i>you.</i>       |
| Inst. | युष्माभिः |    | <i>by you.</i>    |
| Dat.  | युष्मभ्यं | वः | <i>to you.</i>    |
| Abl.  | युष्मात्  |    | <i>from you.</i>  |
| Poss. | युष्माकं  | वः | <i>of you.</i>    |
| Loc.  | युष्मासु  |    | <i>in you.</i>    |

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At the beginning of a sentence or poetical verse, in connection with च *and*, वा *or*, एव *indeed*, ह *clearly*, हा *ah!* or a verb meaning *to see*, used in another sense, and when preceded by a vocative case unconnected with another word, the contracted forms are not used. In clauses that are supplementary or inferential, the contracted forms alone are employed. In all other cases either form may be used.

तद्, *He, she, it, &c.*

## SINGULAR.

|    | Masculine.  | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | सः          | सा        | तत्     |
| O. | सं          | तां       | वत्     |
| I. | तेन         | तया       | तेन     |
| D. | तस्मै       | तस्यै     | तस्मै   |
| A. | तस्मात् ततः | तस्याः    | तस्मात् |
| P. | तस्य        | तस्याः    | तस्य    |
| L. | तस्मिन्     | तस्यां    | तस्मिन् |

## DUAL.

|          |         |         |         |
|----------|---------|---------|---------|
| N. O.    | तौ      | ते      | ते      |
| I. D. A. | ताभ्यां | ताभ्यां | ताभ्यां |
| P. L.    | तयोः    | तयोः    | तयोः    |

## PLURAL.

|    |        |        |        |
|----|--------|--------|--------|
| N. | ते     | ताः    | तानि   |
| O. | तान्   | ताः    | तानि   |
| I. | तैः    | ताभिः  | तैः    |
| D. | तेभ्यः | ताभ्यः | तेभ्यः |
| A. | तेभ्यः | ताभ्यः | तेभ्यः |
| P. | तेषां  | तासां  | तेषां  |
| L. | तेषु   | तासु   | तेषु   |

## SECTION II.

## OF THE RELATIVE AND INTERROGATIVE PRONOUNS.

यद्, *who, that, or which*, is a Relative, and किं, *who ? or what ?* is an Interrogative Pronoun. They are inflected like तद्, except in the first two cases ; as,

यद्, *who, that, or which.*

## SINGULAR.

|    | Masculine.  | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | यः          | या        | यत्     |
| O. | यं          | यां       | यत्     |
| I. | येन         | यया       | येन     |
| D. | यस्मै       | यस्यै     | यस्मै   |
| A. | यस्मात् यतः | यस्याः    | यस्मात् |
| P. | यस्य        | यस्याः    | यस्य    |
| L. | यस्मिन्     | यस्यां    | यस्मिन् |

## DUAL.

|          |         |         |         |
|----------|---------|---------|---------|
| N. O.    | यौ      | ये      | ये      |
| I. D. A. | याभ्यां | याभ्यां | याभ्यां |
| P. L.    | ययोः    | ययोः    | ययोः    |

## PLURAL.

|    |        |        |        |
|----|--------|--------|--------|
| N. | ये     | याः    | यानि   |
| O. | यान्   | याः    | यानि   |
| I. | यैः    | याभिः  | यैः    |
| D. | येभ्यः | याभ्यः | येभ्यः |
| A. | येभ्यः | याभ्यः | येभ्यः |
| P. | येषां  | यासां  | येषां  |
| L. | येषु   | यासु   | येषु   |

किं, *who, which, what* ?

## SINGULAR.

|    | Masculine. | Feminine. | Neuter. |
|----|------------|-----------|---------|
| N. | कः         | का        | किं     |
| O. | कं         | कां       | किं     |
| I. | केन        | कया       | केन     |
| D. | कस्मै      | कस्यै     | कस्मै   |
| A. | कस्मात्    | कस्याः    | कस्मात् |
| P. | कस्य       | कस्याः    | कस्य    |
| L. | कस्मिन्    | कस्यां    | कस्मिन् |

## DUAL.

|          |         |         |         |
|----------|---------|---------|---------|
| N. O.    | कौ      | के      | के      |
| I. D. A. | काभ्यां | काभ्यां | काभ्यां |
| P. L.    | कयोः    | कयोः    | कयोः    |

## PLURAL.

|    |        |        |        |
|----|--------|--------|--------|
| N. | के     | काः    | कानि   |
| O. | कान्   | काः    | कानि   |
| I. | कैः    | काभिः  | कैः    |
| D. | केभ्यः | काभ्यः | केभ्यः |
| A. | केभ्यः | काभ्यः | केभ्यः |
| P. | केषां  | कासां  | केषां  |
| L. | केषु   | कासु   | केषु   |

## SECTION III.

## OF THE

## ADJECTIVE PRONOUNS.

Adjective Pronouns partake of the properties both of pronouns and adjectives, and may be subdivided into five sorts : viz. the *Possessive*, the *Honorific*, the *Distributive*, the *Demonstrative*, and the *Indefinite*.

1st. The *Possessive* are principally formed from the Personal Pronouns ; as, मदीय, मामक, मामकीन, *mine* ; त्वदीय, तावक, तावकीन, *thine* ; तदीय, *his, hers, its* ; आस्माक, आस्माकीन, *ours* ; यैस्माक, यैस्माकीन, *yours* ; स्व, स्वक,

स्वीय, *own* ; भवदीय, *self's*. They are inflected like प्रिय ; as, मदीयः मदीया मदीयं &c. Those ending with क form the feminine by ई ; as, मामक, (कः- की- कं)

2nd. The *Honorific* भवत्, *self*, is declined like ओमत् ; as, Nom. भवान्, भवती, भवत् &c.

3rd. The *Distributive* are एकैक, *each* ; प्रत्येक, *every* ; अन्योन्य, *one another* ; परस्पर, *each other* ; which are inflected like प्रिय.

When *every* means *the whole collectively*, rather than *the part distributively*, सर्व is used.

4th. The *Demonstrative* are इदम्, *this*, and अदम्, *that*, which are declined thus :—

इदम्, *this*.

SINGULAR.

|    | Masculine.  | Feminine. | Neuter. |
|----|-------------|-----------|---------|
| N. | अयं         | इयं       | इदं     |
| O. | इमं         | इमां      | इदं     |
| I. | अनेन        | अनया      | अनेन    |
| D. | अस्मै       | अस्मै     | अस्मै   |
| A. | अस्मात् अतः | अस्याः    | अस्मात् |
| P. | अस्य        | अस्याः    | अस्य    |
| L. | अस्मिन्     | अस्यां    | अस्मिन् |

## DUAL.

|          |        |        |        |
|----------|--------|--------|--------|
| N. O.    | इमौ    | इमे    | इमे    |
| I. D. A. | आभ्यां | आभ्यां | आभ्यां |
| P. L.    | अनयोः  | अनयोः  | अनयोः  |

## PLURAL.

|    |       |       |       |
|----|-------|-------|-------|
| N. | इमे   | इमाः  | इमानि |
| O. | इमान् | इमाः  | इमानि |
| I. | एभिः  | आभिः  | एभिः  |
| D. | एभ्यः | आभ्यः | एभ्यः |
| A. | एभ्यः | आभ्यः | एभ्यः |
| P. | एषां  | आसां  | एषां  |
| L. | एषु   | आसु   | एषु   |

एतद्, *this*.

## SINGULAR.

|    | Masculine.   | Feminine.     | Neuter.   |
|----|--------------|---------------|-----------|
| N. | एषः          | एषा           | एतत्      |
| O. | एतं          | एनं एतां एनां | एतत्      |
| I. | एतेन, एनेन   | एतया एनया     | एतेन एनेन |
| D. | एतस्मै       | एतस्यै        | एतस्मै    |
| A. | एतस्मात् इतः | एतस्याः       | एतस्मात्  |
| P. | एतस्य        | एतस्याः       | एतस्य     |
| L. | एतस्मिन्     | एतस्यां       | एतस्मिन्  |

## DUAL.

|          |              |              |              |
|----------|--------------|--------------|--------------|
| N.       | एतौ          | एते          | एते          |
| O.       | एतौ, एनौ     | एते, एने     | एते, एने     |
| I. D. A. | एताभ्यां     | एताभ्यां     | एताभ्यां     |
| P. L.    | एतयोः, एनयोः | एतयोः, एनयोः | एतयोः, एनयोः |

## PLURAL.

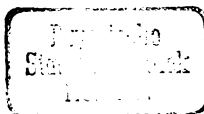
|    |             |           |         |
|----|-------------|-----------|---------|
| N. | एते         | एताः      | एतानि   |
| O. | एतान् एनान् | एताः एनाः | एतानि   |
| I. | एतैः        | एताभिः    | एतैः    |
| D. | एतेभ्यः     | एताभ्यः   | एतेभ्यः |
| A. | एतेभ्यः     | एताभ्यः   | एतेभ्यः |
| P. | एतेषां      | एतासां    | एतेषां  |
| L. | एतेषु       | एतासु     | एतेषु   |

The last of the two forms in the Obj. and Inst. cases is commonly used in the consecutive clauses of a sentence.

अदसु, *that*.

## SINGULAR.

|    | Masculine. | Feminine. | Neuter.   |
|----|------------|-----------|-----------|
| N. | असौ        | असौ       | अदः       |
| O. | असुं       | असूं      | अदः       |
| I. | असुना      | असुया     | असुना     |
| D. | असुघ्नै    | असुघ्नै   | असुघ्नै   |
| A. | असुघ्नात्  | असुघ्नाः  | असुघ्नात् |
| P. | असुघ्य     | असुघ्नाः  | असुघ्य    |
| L. | असुघ्निन्  | असुघ्नीं  | असुघ्निन् |



## DUAL.

|          |          |          |          |
|----------|----------|----------|----------|
| N. O.    | अमू      | अमू      | अमू      |
| I. D. A. | अमूभ्यां | अमूभ्यां | अमूभ्यां |
| P. L.    | अमुयोः   | अमुयोः   | अमुयोः   |

## PLURAL.

|    |         |         |         |
|----|---------|---------|---------|
| N. | अमी     | अमूः    | अमूनि   |
| O. | अमून्   | अमूः    | अमूनि   |
| I. | अमीभिः  | अमूभिः  | अमीभिः  |
| D. | अमीभ्यः | अमूभ्यः | अमीभ्यः |
| A. | अमीभ्यः | अमूभ्यः | अमीभ्यः |
| P. | अमीषां  | अमूषां  | अमीषां  |
| L. | अमीषु   | अमूषु   | अमीषु   |

5th.—The *Indefinite* are numerous : those ending with अ are declined like सर्व, *all*, and are called (sarvādi or sri.)

## SINGULAR.

|    | Masculine. | Feminine. | Neuter.    |
|----|------------|-----------|------------|
| N. | सर्वः      | सर्वा     | सर्वं      |
| O. | सर्वे      | सर्वा     | सर्वं      |
| I. | सर्वेभ्य   | सर्वेभ्य  | सर्वेभ्य   |
| D. | सर्वेभ्यै  | सर्वेभ्यै | सर्वेभ्यै  |
| A. | सर्वस्मात् | सर्वस्याः | सर्वस्मात् |
| P. | सर्वस्य    | सर्वस्याः | सर्वस्य    |
| L. | सर्वस्मिन् | सर्वस्यां | सर्वस्मिन् |

## DUAL.

|          |                |                |                |
|----------|----------------|----------------|----------------|
| N. O.    | सर्व्वे        | सर्व्वे        | सर्व्वे        |
| I. D. A. | सर्व्व्याभ्यां | सर्व्व्याभ्यां | सर्व्व्याभ्यां |
| P. L.    | सर्व्वयोः      | सर्व्वयोः      | सर्व्वयोः      |

## PLURAL.

|    |             |             |             |
|----|-------------|-------------|-------------|
| N. | सर्व्वे     | सर्व्वीः    | सर्व्वीणि   |
| O. | सर्व्वान्   | सर्व्वीः    | सर्व्वीणि   |
| I. | सर्व्व्यैः  | सर्व्वीभिः  | सर्व्वैः    |
| D. | सर्व्वेभ्यः | सर्व्वीभ्यः | सर्व्वेभ्यः |
| A. | सर्व्वेभ्यः | सर्व्वीभ्यः | सर्व्वेभ्यः |
| P. | सर्व्वेषां  | सर्व्वीणां  | सर्व्वेषां  |
| L. | सर्व्वेषु   | सर्व्वीणु   | सर्व्वेषु   |

बावत्, *as many* ; तावत्, *so many* ; कियत्, *how many*, or *how much* ? are declined like श्रीमत्. ईदृश्, एतादृश्, and यादृश्, *such like* ; यादृश्, *like what* ; and कीदृश्, *how like* ? are declined like दृष्टाञ्, except in the feminine ; as, ईदृक्, ईदृशी, ईदृक्, &c. or by removing the ( ण् ) ईदृशः, ईदृशी, ईदृशं, &c.

इतियत् (यान् यतो यत्), *thus much, so much* ; यति, *as many as* ; वति, *so many as* ; कति, *how many* ? are inflected like nouns ending with इ, but are used in the plural number only. So कतिचित्, *certain persons*, कतिच, *what ? how much ?* makes (यः या यं) किञ्चित् or किञ्चन, *some one*, is declined like किं, with चित् or चन् added according to the rules of permutation ; as, कश्चित्, काचित्, किञ्चित्, &c. Thus also किमपि, *any one* ; as, कोपि or कोऽपि, कापि,

किमपि, &c. Thus also वद्यद्, *whoever*; as, यःयः, याया, वद्यद्, and यन्निश्चित्, *whosoever*; as, यःकश्चित्, याक्वाचित्, यन्निश्चित्, &c.

The following words are declined like सर्व्व; some of them are Adjectives, and some Adjective Pronouns of the Indefinite kind :—

एक, *one* एकतर, *one of two*, एकतम, *one of many*; अ, *other, different*, and विश्व, सम, सिम, *all*.

उभ and उभय, *both*; but the former is used only in the dual, and the latter in the dual and plural number.

अन्य, *other*, अन्यतर, *either*, इतर, *other, different*, and the comparatives and superlatives of किं, तद्, and यद्, viz. कतर, *which of two?* कतम, *which of many?* and यतर, ततर, *which of two?* यतम, यतम, *which of many?* : except that in the first two cases of the neuter singular they end with त्; as, अन्यः, अन्या, अन्यत्, &c.

पूर्व्व, *eastern, before*; उत्तर, *northern, upper, subsequent*; दक्षिण, *southern, on the right*; अधर, *lower, under*; अन्तर,\* *without and within*, and पर, *after, other*; अपर, *behind, another*; अवर, *after, behind*; and स्व, *own* :—but they have two forms in the Abl. and Loc. cases singular masculine and neuter, and in the Nom. case plural masculine; as, पूर्व्वान् or पूर्व्वस्मात्; पूर्व्वे or पूर्व्वस्मिन्; पूर्व्वे or पूर्व्वीः.

अल्प, *few*; अर्ध, *half*; कतिपय, *how many?* जेम, *all, another*; प्रथम, *first*; अरम, *last*; द्वय or द्वितय, *second*; त्रय, त्रितय, *third*;—but have two forms in the Nom. case of the masculine plural; as, अल्पे or अल्पाः, &c.

Adjectives ending with तीय have two forms in the Dat., Abl. and Loc. cases singular; as, द्वितीय, *the second*; द्वितीयाय or द्वितीयस्मै, द्वितीयायै or द्वितीयस्मै, द्वितीयाय or द्वितीयस्मै, &c.

If any of the above words are used in a sense different from that affixed to them, in composition with other words, or in connection with an Instrumental case, they must be inflected regularly like प्रिय.

\*If this word means *without a house or town*, it is regular like प्रिय.

CHAPTER IV.  
OF THE VERBS.

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SECTION I.

OF VERBS (KRIYĀ) IN GENERAL.

The Verbs are simple roots (Dhātu), which generally consist of two or three letters, but which are never used without the addition of some inflection. The roots have no characteristic signs in themselves : certain characteristic letters affixed to them, shew to what conjugation they belong, and in what manner they must be inflected. These and the rules of permutation are given for the sake of reference before the conjugations.

In the lists of roots used by the Natives of India the explanation of each is given by a noun in the Locative case, as in the first root अङ्ग (त् क) पदे अङ्गणि, *to page, to mark.*

Verbs are of two kinds, Primitive and Derivative.

Of the Primitive (Prakriti), there are three sorts ; the *Common*, the *Active*, and the *Deponent*. The first of these is known by the characteristic letter ञ, the last by ङ, and the middle one by the absence of both.

If a verb has neither **ङ** nor **ञ** affixed to it, it must be conjugated only in the Active voice, and hence is called an Active Verb : if it has the letter **ङ** affixed, it must be conjugated only in the Middle voice ; but without having the sense of the Middle, and hence called Deponent, as in Latin and Greek. If it has the letter **ञ** affixed it must be conjugated in both Active and Middle voices with the meanings peculiar to each, and hence called Common.

Of the Derivatives there are four sorts ; the *Causal* (Prerana), the *Optative* (Sananta), the *Frequentative* (Yananta or Yanluganta), and the *Nominal* (Lidhu). The first three of these are formed from primitive roots, and the last one is formed from nouns and adjectives.

Verbs may also be considered as Transitive or Intransitive, Regular or Irregular, Anomalous or Defective.

All verbs signifying *to move*, may also signify *to arrive at*, *acquire*, or *obtain* ; hence they are sometimes Transitive and sometimes Intransitive.

**अस**, *to be*, **कृ**, *to do* ; and **भू**, *to be*, are used as Auxiliaries : the former is defective, and the latter two are irregular, in some of their parts.

To Verbs belong Conjugation, Voice, Mood, Tense, Number, and Person.

There are ten Conjugations of verbs.

The conjugations of the Verbs, like the declensions of the Nouns, admit of various divisions. They might be divided into four conjugations thus: those having the inherent vowel before the inflexions; those having any other short vowel; those having a long vowel, and those having a consonant. They might be divided into three thus; those having any short vowel; those having a long vowel; and those having a consonant before the inflexions. Or they might be divided into two thus; those having a vowel between the inflexions and the root; and those having the inflexions united immediately with the root by the rules of permutation. The advantages, however, arising from any reduction of the number of conjugations would be only nominal, the same number of examples would still be necessary to illustrate the subject: we therefore judge it best to abide by the Native division of Ten Conjugations.—As in the case of the nouns, it will be a consolation to the learner to know, that verbs of the first conjugation, which is the easiest, are equal in number to all the others combined.

The first Conjugation called (Bhwádi) is distinguished by its having no characteristic letter; the second (Adádi) by the letter अ; the third (Juhótyádi) or (Hwádi) by ञ; the fourth (Divádi) by च; the fifth (Swádi) by न; the sixth (Tudádi) by त्र; the seventh (Rudhádi) by द; the eighth (Tanádi) by दः; the ninth (Kryádi) by ऋ; and the tenth (Churádi) by क. ञि denotes that the root may be either of the first or tenth conjugation. When two of the above letters are attached to one root, they imply that it belongs to both the conjugations which they characterize.

The Conjugations differ from each other only in the present tense of the Indicative mood and its formatives, viz. the Imperfect tense, and the Imperative and Potential moods.

The Voices are three ; the Active, (Parashmaipad ;) the Middle, (Atmanépad), and the Passive, Karmaniváchya.)

Common verbs, verbs of the tenth conjugation, and Causals, are conjugated in the Active and Middle voices : in the Active, when the action of the verb, or the effect produced by it, has a more particular reference to the object which the verb governs ; and in the Middle, when it has a more particular reference to the agent with which the verb agrees. As, याचति, *he asks* ; याचते, *he asks for himself or on his own account*.

Active verbs are conjugated only in the Active voice ; they may be transitive or intransitive.

Deponent verbs, with an Active signification, are conjugated only in the Middle voice.

Verbs of the tenth conjugation ending with च्, which are distinguished by the characteristic ण्, also Optative, Frequentative, and Nominal Verbs, are not regular ; some of them being conjugated in the Active voice, some in the Middle, and others in both.

Any verb may be used in the Passive voice.

The Moods are six ; the Indicative, the Imperative, the Potential, the Precative, the Subjunctive or Conditional, and the Infinitive.

The Indicative has six Tenses, the Present, the Imperfect, the Perfect, the first and second Futures, and the Indefinite.

The principal of these are the Present, the Perfect, and the Future, from which all other parts of the verb are derived ; any verb being irregular in more than one of these is classed among the anomalous Verbs.

The Present tense (kí or laṭ) is used to represent what is now passing ; as, *वाचति*, *he asks or is asking*. quit list?  
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The Imperfect tense (ghí or vidhiling) represents what transpired at a certain period of time past ; as, *अवाचत्*, *he then asked, or was asking or used to ask*.

The Perfect or Past (ṭhí or liṭ) alludes to what was done at a very remote period or completely perfected ; as, *ववाच* *he asked, (long ago.)*

The First Future or Future Definite (ḍí or luṭ) intimates what will take place at a certain time ; as, *वाचिता*, *he will ask, (to-morrow.)*

The Second Future or Future Indefinite (tí or lring) expresses what will be, without signifying the precise time as, *वाचिष्यति*, *he will ask, (sometime or other.)*

The Indefinite or Aorist (tí or áshirling) represents what transpired between a period very remotely past and the present ; as, *ययाचीत्*, *he has asked, or did ask, for something.* It is commonly used in narrations of past events.

The Imperfect, the Perfect, and the Indefinite are very often used indiscriminately the one for the other.

The Imperative (gí or Jang) Potential, (khí or lóṭ) Precative, (ḍhí or lriṭ) Subjunctive, (thí or lung), and the Infinitive (chatum) Moods, are used not so much to represent the precise time, as the particular manner of any action or event ; the first two usually refer to present, and the next two to future time.

The Numbers are three, the Singular, (ék-vachan) Dual, (dwi-vachan) and the Plural (bahu-vachan) as, *याचति*, *he asks* ; *यचतः*, *they two ask* ; *याचन्ति*, *they ask.*

In each number there are three Persons ; as, *याचति*, *he asks* ; *याचसि*, *thou askest* ; *याचामि*, *I ask*, &c. The third person is always placed first, because it is the most simple in its inflections.\*

\* Learners choosing to follow the European method of commencing with the first persons singular, dual and plural, have only to learn according to the order of the figures, 1. 2. 3.

## CHARACTERISTIC LETTERS.

The following is a complete Alphabetic list of all the (Anubandha) Characteristic Letters.

आ denotes the optional insertion of इ in the declinable indefinite participle and the absolute insertion of it in the perfect participle ; as, मिद् (आ, य, इद्) *to love* Par. मेदित मिन्न ; मेदितवत् मिन्नवत् ; मिमिदिवत्.

इ denotes the insertion of न् in the root, which is retained in all the moods and tenses ; as, वद् (इ, ड) *to salute* Pres. वन्दते ; Past. ववन्दे ; Fut. वन्दिता.

इद् indicates, that there are two forms in the indefinite ; as, लुम् (य, इद्) *to covet*, लुभत् and लोभीत्.

ई shews, that in the declinable indefinite participles इ must not be inserted ; as, चित् ( ई ) *to know* ; चित्त, चित्तवत्.

उ shews, that the indeclinable indefinite participle admits the optional insertion of इ ; there are two forms ; as, भम् (उ, व, ज, ङ, इद्) *to wander* ; भमिता, भान्ता.

ऊ denotes, that there are two forms in the futures by the optional insertion of इ as, सिध् ( ऊ ) *to accomplish* ; सिधिता, सिद्धा.

ऋ denotes, that the penultimate of the indefinite causal must be long ; as, यच् (ऋ, ज, ट्, ड्) *to ask* ; यययाचत्.

ज् denotes, that it has two forms ; as, भाज् (ज्, व, ड, ट्) *to shine* ; अवभाजत् and अविभजत्.

वृ indicates, that the indefinite has the penultimate short, and ends with अत् ; as, पुवृ, (य, वृ, षौ) *to nourish*, अपुवत् and not अपोषीत्. When वृ is affixed to a deponent verb, it has an active and deponental form ; as, द्युत् (ड, वृ) *to shine*, अद्योतिष्ठ and अद्युतत्. From this example all such verbs are called द्युतादि.

ए intimates, that the penultimate of the indefinite must be short ; as, चद् (ए, ज) *to beg*, अचदीत् and not अचादीत्.

ऐ shews, that इ, उ, ऋ must be used for अ, व, र in the reduplication ; as, यज् (ऐ, षौ, ज) *to sacrifice*, इयाज.

ओ denotes, that न must be used for त in the declinable indefinite participles ; as, विज् (ओ, ई, घ) *to fear*, विम, विमवत्.

औ points out that the future must be formed by ता ; as, शप् (व, षौ, ज) *to curse*, शप्ता and not शपिता.

क is the characteristic of the 10th Conjugation.

क्व intimates, that the root may be of the 1st or 10th Conjugation ; as, चूर् (क्वि) *to steal*, चोरति or चोरयति.

क्ष signifies, that the word is reduplicated ; as, दीक्षी (ड, व, लृ, क्ष) *to shine*.

न denotes that the verb is of the 9th Conjugation.

णि denotes, that a long vowel must be made short in the present tense of the 9th Conjugation ; as, पू (ज, णि) *to purify*. पुनाति

व shews, that इ is inserted before a consonant in the present and imperfect tenses, and imperative mood ; as, वद् (ज, व, इद्,) *to weep*, रोदिति, &c. Hence these verbs are called वदादि.

ड is used to distinguish deponent verbs, which have an active meaning, while inflected only in the middle voice.

ञ denotes, that the penultimate of the derivative word may be long ; as, ज्वञ् (ज, न) *to burn*, ज्वाज or ज्वज *burning* : hence such verbs are called ज्वजादि.

ण is used to distinguish Common verbs or such verbs as are conjugated in both the active and middle voices.

नि indicates, that the passive indefinite participle may signify present time ; as, धीञ् (णि) *to meditate* धीजितः ; *he is or was meditated on*.

ट् shews that a noun signifying the simple act, may be formed from the root by अयु ; as, वेप् (ड, ऋ, ट्,) *to quake*, वेपयु, *a quaking*.

- हु shews that an adjective signifying the result of the act may be formed from the root by च्चिम ; as, कृ (ज, द, ड,) to do, कृचिम, *artificial*.
- ख denotes, that there are two forms in the 2nd person singular, and in the duals and plurals of the perfect tense ; as, कथ् (ख) to do, पफाख, पफाखतुः फेयतुः, पफाखुः फेयुः, &c. hence called कथादि.
- त् intimates, that the root ends with a vowel ; as, कथ (त्, क्,) to speak and, not कथ्
- द distinguishes verbs of the 8th Conjugation.
- ध distinguishes verbs of the 7th Conjugation.
- न distinguishes verbs of the 5th Conjugation.
- प denotes that न् must be inserted in the root in the present and its formatives ; as, मुच् (ज, प, श, लृ, झै) to liberate, मुचति, &c. hence called मुचादि.
- भ shews that the penultimate of the root must be long in the present ; as, शम् (य, भ, उ, इर्,) to quiet, शान्ति. Hence such verbs are called शमादि.
- म denotes, that the penultimate of the root is short in the present causal ; as, घट् (म, घ, ड) to do ; to happen, घटते. Hence called घटादि.
- मि denotes that there may be two forms ; as, रुन् (क्, मि) to sound, स्तानयति or स्तनयति.

- य distinguishes verbs of the 4th Conjugation.
- र intimates that the root is peculiar to the Védas.
- ल distinguishes verbs of the 2nd Conjugation.
- जि marks verbs of the 3rd Conjugation.
- क्षु points out some irregularity in verbs of the 2nd Conjugation, or some peculiarity of sound which they have in the Védas ; as, *श्वप्* ( *क्षु*, *क्षौ*, *घ*, *जि* ) *to sleep*, perf. *सुश्र्वाप*. Hence called *श्वपादि*.
- व denotes, that the verb has the active and deponental form in the 2nd future ; as, *वृत्* ( *वृ*, *उ*, *व*, *उ* ) *to be*, वर्त्तियते and वर्त्त्यति. Hence called *वृतादि*.
- श्र distinguishes verbs of the 6th Conjugation.
- क्लि intimates that the penultimate of the root is short in the future, &c. ; as, *कुट्* ( *क्लि* ) *to be crooked*, *कुटिता* *अकुटीत्*. Hence called *कुटादि*.
- घ denotes, that a verbal noun may be formed from the root by *घा* ; as, *यघ्* ( *उ*, *म*, *घ* ) *to pain* ; *यथा*, *pain*.

The learner need not trouble himself with the preceding letters or the rules that follow till he is master of the Conjugations : they are given here simply for the sake of reference in the succeeding parts of the work.

#### RULES OF PERMUTATION.

##### RULE I.

Verbs beginning with *ब*, *घ*, *ङ*, *च*, *ण*, in the list of roots, change them to *न*, *म*, *ल*, *य*, *व*, when they are inflected : thus,

|      |        |                                        |
|------|--------|----------------------------------------|
| शु   | + ति   | = शैति, <i>he praises.</i>             |
| सु   | + नेति | = सुनेति, <i>he aims.</i>              |
| सुभ् | + ते   | = सोभते, <i>he stands like a post.</i> |
| स्था | + ता   | = स्थाता, <i>he will stand.</i>        |
| स्ना | + ति   | = स्नाति, <i>he bathes.</i>            |

1. गच्छ्, to go ; छे, to collect ; and छिच्, to spit, are exceptions.

2. न when preceded by a preposition ending with इ, and च when preceded by one ending with इ—ए, are again changed to their original form ; as, प्रशैति, *he praises निश्च fixedness.*

### RULE II.

अ final followed by an inflective म or व becomes आ ; but followed by अ or a diphthong, is dropped. आ final followed by a vowel is dropped ; but the आ of an affix or reduplicated root followed by a consonant, becomes ई ; where *guna*\* is not required. As,

|        |         |                                  |
|--------|---------|----------------------------------|
| याच    | + मि    | = याचामि, <i>I ask.</i>          |
| याच    | + अन्ति | = याचन्ति, <i>they ask.</i>      |
| क्रीया | + अन्ति | = क्रीयन्ति, <i>they sell.</i>   |
| क्रीया | + तः    | = क्रीयीतः <i>they two sell.</i> |
| जहा    | + त     | = जहीत, <i>do ye abandon.</i>    |

1. Simple roots ending with आ do not drop the आ in the Present tense ; as, मा + अन्ति = मान्ति, *they measure.*

\* The rules for the different conjugations and the formation of the tenses, will shew in what instances *guna* is necessary.

## RULE III.

इ—अ if penultimate, and followed by व or र, must be long. If finals of monosyllables and united with a single consonant, or of words having more than one syllable and united with a double consonant, they become इव्, उव्, अर् ; but if finals of words having more than one syllable and united with a single consonant they become ए, व्, र् ; when a vowel follows, and *guṇa* is not required ; as,

|        |   |       |   |              |                       |
|--------|---|-------|---|--------------|-----------------------|
| दिक्   | + | यति   | = | दीयति,       | <i>he plays.</i>      |
| वी     | + | अन्ति | = | वियन्ति,     | <i>they shine.</i>    |
| शिक्षि | + | उः    | = | शिक्षिषुः,   | <i>they served.</i>   |
| ब्रह्म | + | अन्ति | = | ब्रह्मवन्ति, | <i>they are able.</i> |
| निनी   | + | इ     | = | निन्ये,      | <i>he took.</i>       |
| बह्म   | + | उः    | = | बह्मः,       | <i>they did.</i>      |

1. The vowels are not long before व or र in the reduplication of the verbs ; as, बरोष, *he was angry.*

2. Verbs ending with अ have two forms in the Future, when अ is changed to अर् ; as, त् to *pass over* ; तरिता and तरीता.

3. उ, ऊ, and ए, if the finals of roots and not of affixes, become उव् and एर् in every instance when a vowel follows, and *guṇa* is not required ; as, तु + अन्ति = सुवन्ति, *they praise.* तुतु + उः = तुतुषुः, *they injured.* चङ् + उः = चङ्कः, *they injured.*

4. If अ or ए follow the उ of an affix, there are two forms ; as, तुनु + अः = तुनुनः or तुनुः, *we aim.*

## RULE IV.

A final short vowel becomes long, the अ of a single consonant becomes रि, and of a double one अर्, when

य follows and *guṇa* is not required. A final ऋ becomes ईर्; but if a labial precedes, ऊर्. As,

चि + यते = चीयते, *it is collected.*

कृ + यते = क्रियते, *it is done.*

स्तृ + यात् = स्तर्यात्, *may be spread.*

तृ + यात् = तीर्यात्, *may he pass over.*

पृ + यात् = पूर्यात्, *may he fill.*

1. In the Potential mood the vowel is not changed before य; as, विष्टयात्, *he may nourish.*

#### RULE V.

A final letter of the च class becomes क्; a final छ or झ, also the finals of राज्, आज्, *to shine*; यज्, *to worship*; व्रज्, *to walk*; सृज्, *to create*; मृज्, *to cleanse*; वृज्, *to cut*; अरुज्, *to bake*; become घ्, when followed by घ—स; and क्, ग्, घ्, च्, ज्, छ्, झ् or ष् united with स, makes क्ष; as,

वच् + ति = वक्षि, *he speaks.*

प्रच्छ + ता = प्रष्टा, *he will interrogate.*

वृज् + त = वृक्ष, *destroyed.*

वच् + स्थिति = वक्ष्यति, *he will speak.*

चिह् छ् + सि = क्षेक्षि, *thou tastest.*

वृज् + सि = वृक्षि, *thou desirest.*

1. छ followed by छ—स् becomes ष्, when *guṇa* is not required; as, प्रच्छ + न = प्रक्ष, whence प्रक्षयति, *he questions.*

2. त united with ष् becomes ठ by rule IX. page 21, and the ष् becomes च् to agree with it.

3. व when final becomes व् or व्ह, and ज्ञ becomes ज्ञ् ; as, ज्ञसाद्धं or ज्ञसाद्ध, *he cleansed*.

4. ध्वं may become ह्वं after ह—हौ ; as, ह्वलरिद्धं or ह्वलरिद्धं, *ye have made haste*.

## RULE VI.

Roots with the characteristic इ insert न् throughout. Any nasal, also क् and ख् being the first letter of a compound final, followed by a consonant or ( ) *virām*, are dropped. As,

|         |   |      |   |           |                        |
|---------|---|------|---|-----------|------------------------|
| हिक्—इ  | + | इता  | = | हिसिता,   | <i>he will injure.</i> |
| श्रन्स् | + | यते  | = | श्रस्यते, | <i>he is praised.</i>  |
| मन्स्   | + | यात् | = | मथ्यात्,  | <i>may he churn.</i>   |
| चक्ष्   | + | ते   | = | चष्टे,    | <i>he speaks.</i>      |
| मस्ज्   | + | न    | = | मज्,      | <i>drowned.</i>        |

1. अक्ष, meaning *to honour*, and रक्ष, *to preserve*, do not drop their penultimate letters.

2. न् followed by व or म becomes न् ; followed by य has two forms. As, जगन् + वच् = जगन्वच्, *gone*. आगन् + य = आगम्य, आगत्य, *having come*.

3. The penultimate न् has two forms in the Perfect tense, where *guna* is not admitted ; as, ममन्व, ममन्वतुः or ममन्वतुः, ममन्वुः or ममन्वुः, &c.

4. Verbs in the Middle voice, and reduplicated ones in the Active, drop the penultimate न् of the termination अन्त, when अ does not precede ; as, द्विक् + अन्ते = द्वेयते, *they envy* ; विष्ट + अन्ति = विष्टन्ति, *they nourish*.

5. If two न्'s come together, the one in the root is dropped ; as, अक्ष्, with न् inserted and ति added, makes अक्षन्ति, *he manifests*. In all other cases the न् and ख् are made to correspond with the following letter ; as, हृन्स्, *to gratify*, हृन्स्यति ; मस्ज्, *to immerse*, मज्जति, &c.

## RULE VII.

य् and व्, followed by any consonant except च, are dropped. स् followed by स or ( ) becomes त्, except in the Present tense and its formatives. च् followed by च has two forms. As,

|             |                                                                           |
|-------------|---------------------------------------------------------------------------|
| व्वाय + ता  | = व्वाता, <i>he will increase.</i>                                        |
| हव् + नेति  | = हनेति, <i>he does or injures.</i>                                       |
| वस् + स्यति | = वत्स्यति, <i>he will dwell.</i>                                         |
| चकास् + धि  | = चकाधि or चकाद्धि, <i>shine thou</i><br>and अचकात्, <i>he did shine.</i> |

1. व followed by ङ—च becomes ज, when *gupa* is not required; as, दिव + त = द्यूत, *spit.*

## RULE VIII.

ह् followed by च—स becomes ङ्; but if द precedes, it becomes घ्; and if म, ड, द, ब, precede the ह् changed to घ् or ङ्, they become aspirates when स, ख or ( ) follows. च्, ङ्, घ्, भ्, followed by त and थ, become unaspirated, and the त and थ become घ. As,

|          |         |                                 |
|----------|---------|---------------------------------|
| लिह्, ङ् | + ति    | = लेटि, <i>he licks.</i>        |
| दह्, घ्  | + त     | = दग्घ, <i>burned.</i>          |
| गुह्, ङ् | + स्यति | = घोस्यति, <i>he will hide.</i> |
| दुह्, घ् | + सि    | = द्योधि, <i>thou milkest.</i>  |
| बध्, घ्  | + ति    | = बग्घि, <i>he shuts up.</i>    |
| लुभ्,    | + त     | = लुब्ध, <i>coveted.</i>        |

1. When त or थ comes in contact with ह् it is dropped, and the preceding vowel if short becomes long; as, बह् + त = बह, *planted.* A penultimate ङ is not lengthened; as, लह् + त = लह, *injured.*

2. When three consonants of the same class come in contact, the middle one is dropped; as, *हृन् + ते = हृणे, he plays*; *इन् + ते = इन्ने, he enlightens or kindles*. In this last instance, after the *च्* is dropped, the inflection *ते* is changed to *चे* by the regular rule.

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## SECTION II.

### OF THE CONJUGATION OF VERBS.

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#### FIRST CONJUGATION.

In the conjugation of the Verb a preliminary operation is necessary, viz. the preparation of the root; after which nothing more is required than the addition of the inflexions.

In preparing the roots of verbs of the first conjugation, the following rules must be observed.

1. If the Verb ends with a vowel or diphthong,\* then *इ, ई* or *ए* is changed to *अय*; *उ* or *ऊ* to *अव*; *ऋ* or *ॠ* to *अर्*; and *ऐ* to *आय* before adding the inflexions; as, *जि, to conquer, जयति*; *जी (ज), to take, गयति*; *डु, to move quickly, डवति*; *भू, to be, भवति*; *इ, to go, सरति*; *ढ, to pass over, ढरति*; *घे, to drink, घयति*; *गै, to sing, गायति*.

2. If the Verb has a penultimate inherent vowel, a vowel long by nature or position, or a diphthong, it

\* There are no verbs of this conjugation ending with *अ*; and those ending with *आ* are all irregular except one deponent which does not change the *आ*. There are none ending with *ऐ* and only one deponent ending with *औ* which changes it to *अव*.

undergoes no change, the ( ) *virám* is simply removed ; as, भज्-(ज, ञौ), *to serve, to worship*, भजति ; चूष्, *to suck*, चूषति ; फुल्ल, *to flower*, फुल्लति ; शोभ् (ञ), *to be red*, शोभति.

3. Verbs with a penultimate इ, उ, ऋ followed by a single consonant require *guṇa* ; as, चित् (इ), *to know*, चेतति ; बुध् (ईर, ज, ञ), *to perceive*, बोधति ; ऋप् ( ञौ ), *to creep*, सर्पति.

In all the above instances it will be perceived, that the removal of the ( ) *virám* under the final consonant of each verb, is equivalent to the insertion of the inherent vowel.

### PARADIGM OF THE ACTIVE VOICE.

In the active voice याच् (ज, ञ, ट, ड), *to ask or request*, is thus conjugated.

#### INDICATIVE MOOD.

##### PRESENT TENSE.

*He asks or is asking.*

##### SINGULAR.

- |    |        |                     |
|----|--------|---------------------|
| 3. | याचति  | <i>he asks.</i>     |
| 2. | याचसि  | <i>thou askest.</i> |
| 1. | याचामि | <i>I ask.</i>       |

##### DUAL.

- |    |        |                      |
|----|--------|----------------------|
| 3. | याचतः  | <i>they two ask.</i> |
| 2. | याचथः  | <i>ye two ask.</i>   |
| 1. | याचावः | <i>we two ask.</i>   |

## PLURAL.

- |    |         |                       |
|----|---------|-----------------------|
| 3. | वाचन्ति | <i>they ask.</i>      |
| 2. | वाचथ    | <i>ye or you ask.</i> |
| 1. | वाचामः  | <i>we ask.</i>        |

## IMPERFECT TENSE.

*He did ask, &c.*

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | अयाचत्    | अयाचतां | अयाचन्  |
| 2. | अयाचः     | अयाचतं  | अयाचत   |
| 1. | अयाचं     | अयाचाव  | अयाचाम  |

## PERFECT TENSE.

*He asked, &c.*

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | ययाच      | ययाचतुः | ययाचुः  |
| 2. | ययाचिथ    | ययाचथुः | ययाच    |
| 1. | ययाच      | ययाचिव  | ययाचिम  |

## FIRST FUTURE TENSE.

*He shall or will ask, &c.*

|    | Singular.  | Dual.      | Plural.    |
|----|------------|------------|------------|
| 3. | वाचिता     | वाचितादौ   | वाचितारः   |
| 2. | वाचितासि   | वाचितास्यः | वाचितास्य  |
| 1. | वाचितास्मि | वाचितास्वः | वाचितास्वः |

## SECOND FUTURE.

*He shall or will ask, &c.*

|    | Singular.  | Dual.      | Plural.     |
|----|------------|------------|-------------|
| 3. | याचिष्यति  | याचिष्यतः  | याचिष्यन्ति |
| 2. | याचिष्यसि  | याचिष्यथः  | याचिष्यथ    |
| 1. | याचिष्यामि | याचिष्यावः | याचिष्यामः  |

## INDEFINITE.

*He asked or has asked, &c.*

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अयाचीत्   | अयाचिष्टां | अयाचिष्टुः |
| 2. | अयाचीः    | अयाचिष्टं  | अयाचिष्ट   |
| 1. | अयाचिष्वं | अयाचिष्व   | अयाचिष्व   |

## IMPERATIVE MOOD.

*Let him ask, &c.*

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | याचतु     | याचतां | याचन्तु |
| 2. | याच       | याचतं  | याचत    |
| 1. | याचानि    | याचाव  | याचाम   |

## POTENTIAL MOOD.

*He may, can, might, could, would, or should ask, &c.*

|    | Singular. | Dual.   | Plural.   |
|----|-----------|---------|-----------|
| 3. | याचेत्    | याचेतां | याचेद्युः |
| 2. | याचेः     | याचेतं  | याचेत     |
| 1. | याचेध्वं  | याचेध्व | याचेध्व   |

## PRECATIVE MOOD.

*May he ask, &c.*

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | याच्यात्  | याच्यास्तं | याच्यासुः |
| 2. | याच्याः   | याच्यास्तं | याच्यास्त |
| 1. | याच्यासं  | याच्यास्त  | याच्यास्त |

## SUBJUNCTIVE MOOD.

*Should he ask, &c.*

|    | Singular.  | Dual.       | Plural.    |
|----|------------|-------------|------------|
| 3. | अयाचिष्यत् | अयाचिष्यतां | अयाचिष्यन् |
| 2. | अयाचिष्यः  | अयाचिष्यतं  | अयाचिष्यत  |
| 1. | अयाचिष्यं  | अयाचिष्याव  | अयाचिष्याम |

## INFINITIVE MOOD.

*याचितुं, to ask.*

## PARTICIPLES.

Present, याचत्, *asking*. Nom. याचन्, याचन्ती, याचत्, &c. Continuative याचंयाचं.

Perfect, ययाचत्, *had asked*. Nom. ययाचान्, ययाचुषी, ययाचत्, &c.

Second Fut. याचिष्यत्, *about to ask*. Nom. याचिष्यन्, याचिष्यन्ती, याचिष्यत्.

Indefinite, याचितवत्, *having asked*. Nom. याचितवान्, याचितवती, याचितवत्. Indeclinable, याचित्वा. Continuative, याचित्वायाचित्वा.

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root.      | Meaning.           | Present. | Past.      | Future.     |
|------------|--------------------|----------|------------|-------------|
| वप् (उ)    | to pervade,        | वपति     | वानच       | वषिता वष्टा |
| वप् (उ)    | to go,             | वपति     | वानच       | वषिता       |
| वट्        | to go about,       | वटति     | वाट,       | वटिता       |
| वर्ज्      | to acquire,        | वर्जति   | वानर्ज     | वर्जिता     |
| वर्ह्      | to be fit,         | वर्हति   | वानर्ह     | वर्हिता     |
| वव्        | to protect,        | ववति     | वाव        | वषिता       |
| रदु (र)    | to be supreme.     | रन्दति   | रन्दाम्भूव | रन्दिता     |
| ईक्ष्      | to envy,           | ईक्षति   | ईक्षाम्भूव | ईक्षिता     |
| उह् (र)    | to glean,          | उहति     | उहामास     | उह्यिता     |
| उष्        | to burn,           | ओषति     | उवोष       | ओषिता       |
| कष्        | to be diseased,    | कषति     | कषाम्भूव   | कषिता       |
| ज्ज् (उ)   | to be firm,        | जर्जति   | जानर्ज     | जर्जिता     |
| रज् (ज)    | to tremble,        | रजति     | रजामास     | रजिता       |
| काञ्       | to desire,         | काञ्चति  | चकाञ्च     | काञ्चिता    |
| कुञ्       | to sound ; shrink, | कोचति    | चुकोच      | कोचिता      |
| कुट् (र)   | to afflict,        | कुण्डति  | चुकुण्ड    | कुण्डिता    |
| कुञ्       | to be related,     | कोलति    | चुकोल      | कोलिता      |
| कूज्       | to sound,          | कूजति    | चुकूज      | कूजिता      |
| कूल्       | to screen,         | कूळति    | चुकूळ      | कूलिता      |
| क्रदु (र)  | to weep,           | क्रन्दति | चक्रन्द    | क्रन्दिता   |
| क्रीड् (क) | to play,           | क्रीडति  | चिक्रीड    | क्रीडिता    |
| कुम् (को)  | to cry out,        | क्रोशति  | चुक्रोश    | क्रोशिता    |
| कष्        | to sound,          | कणति     | चकाण       | कणिता       |
| कथ् (र)    | to concert,        | कथति     | चकाथ       | कथिता       |
| चर         | to distil,         | चरति     | चचार       | चरिता       |
| खाद् (क)   | to eat,            | खादति    | चखाद       | खादिता      |
| गदु        | to speak,          | गदति     | जगद        | गदिता       |
| गर्ज्      | to roar,           | गर्जति   | जगर्ज      | गर्जिता     |
| गञ् (र)    | to buzz,           | गुञ्जति  | जगुञ्ज     | गुञ्जिता    |
| गै         | to sing,           | गायति    | जगा        | गाता        |
| पन्थ्      | to string,         | पन्थति   | जपन्थ      | पन्थिता     |
| पस         | to seize, swallow, | पसति     | जप्रास     | पषिता       |
| मै         | to be weary,       | मायति    | जमौ        | माता        |
| हृष् (उ)   | to pound, grind,   | वर्षति   | जवर्ष      | वर्षिता     |

| Root.      | Meaning.        | Present. | Past.   | Future.     |
|------------|-----------------|----------|---------|-------------|
| चर्        | to act ; eat,   | चरति     | चकार    | चरिता       |
| चञ्        | to chew,        | चञ्चति   | चञ्च    | चञ्चिता     |
| चञ्        | to move,        | चञ्चति   | चञ्चल   | चञ्चिता     |
| चुष्       | to suck,        | चुषति    | चुषुष   | चुषिता      |
| शुत् (र)   | to exude,       | शोतति    | शुशोत   | शोतिता      |
| जप         | to mutter,      | जपति     | जजाप    | जपिता       |
| जल्प       | to prattle,     | जल्पति   | जजल्प   | जल्पिता     |
| जि         | to conquer,     | जयति     | जिगाय   | जेता        |
| जीव् (ञ)   | to live,        | जीवति    | जिजीव   | जीविता      |
| जृ         | to grow old,    | जर्जति   | जजार    | जरीता जरिता |
| ज्वर् (म)  | to be feverish, | ज्वरति   | जज्वार  | ज्वरिता     |
| ज्वल् (म)  | to burn,        | ज्वलति   | जज्वाल  | ज्वलिता     |
| टक्ष्      | to be unsteady, | टक्षति   | टटाल    | टळिता       |
| दुष्ट      | to seek,        | दुष्टति  | दुदुष्ट | दुष्टिता    |
| नट्        | to dance,       | नटति     | ननाट    | नटिता       |
| नदु        | to bellow,      | नदति     | ननाद    | नदिता       |
| नम् (बौ)   | to bow, salute, | नमति     | ननाम    | नन्मा       |
| नर्दु      | to bellow,      | नर्दति   | ननर्द   | नर्दिता     |
| निश्च      | to kiss,        | निश्चति  | निनिश्च | निश्चिता    |
| निन्द (र)  | to reproach,    | निन्दति  | निनिन्द | निन्दिता    |
| तुल        | to weigh,       | तोळति    | तुतोळ   | तोळिता      |
| तृ         | to cross over,  | तरति     | ततार    | तरीता तरिता |
| त्यज् (बौ) | to leave,       | त्यजति   | तत्याज  | त्यक्ता     |
| दह् (बौ)   | to burn,        | दहति     | ददाह    | दग्धा       |
| तृ         | to trickle,     | द्रवति   | दुद्राव | द्रेता      |
| धूप        | to fumigate,    | धूपति    | दुधूप   | धूपिता      |
| धे         | to drink,       | धयति     | दधे     | धाता        |
| धै         | to meditate,    | ध्यायति  | दधौ     | ध्याता      |
| नदु (र)    | to rejoice,     | नन्दति   | ननन्द   | नन्दिता     |
| पठ         | to read,        | पठति     | पपाठ    | पठिता       |
| पत (उ)     | to fall,        | पतति     | पपात    | पतिता       |
| पद् (र)    | to be stedfast, | पदति     | पपाद    | पदिता       |
| पुष्       | to cherish,     | पोषति    | पुपोष   | पोषिता      |
| प्लु       | to float,       | प्लवति   | पुप्लव  | प्लेता      |
| फल         | to bear fruit,  | फलति     | पफाल    | फलिता       |
| फुल्       | to blossom,     | फुलति    | पफुल    | फुलिता      |

| Root.          | Meaning.          | Present. | Past.     | Future.           |
|----------------|-------------------|----------|-----------|-------------------|
| अश् (अ, ड,)    | to wonder,        | अश्मति   | अशाम      | अश्मिता           |
| मन्श्          | to churn,         | मन्श्मति | मन्मन्    | मन्श्मिता         |
| मील् (म्)      | to wink,          | मीलति    | मिमीळ     | मील्लिता          |
| रक्ष् (जि)     | to preserve,      | रक्षति   | ररक्ष     | रक्षिता           |
| वप् (वप्)      | to be angry,      | रोषति    | वरोष      | रोषिता रोष्टा     |
| वद् (वौ, जि)   | to grow,          | रोहति    | वरोह      | रोढा              |
| अप् (इ)        | to transgress,    | अप्स्रति | अप्स्र    | अप्स्रिता         |
| अप (अ)         | to talk,          | अपति     | अप्ताप    | अपिता             |
| लुट् (इ)       | to rob,           | लुण्ठति  | लुलुण्ठ   | लुण्ठिता          |
| वद् (रे)       | to speak,         | वदति     | उवाद्     | वदिता             |
| वप् (रे, वौ)   | to sew, weave,    | वपति     | उवाप      | वप्ता             |
| वम् (उ)        | to vomit,         | वमति     | ववाम      | वमिता             |
| वस् (रे, वौ)   | to dwell,         | वसति     | उवास      | वस्ता             |
| वह् (रे, वौ)   | to bear or carry, | वहति     | उवाह      | वेढा              |
| भ्रंश् (उ)     | to praise,        | भ्रंशति  | भ्रभ्रंश् | भ्रंशिता          |
| शील् (जि)      | to meditate,      | शीलति    | शिशील     | शील्लिता          |
| शृच्           | to grieve,        | श्रोचति  | शृश्रोच   | श्रोचिता श्रोक्ता |
| स्त्रिप् (उ)   | to embrace,       | श्लेषति  | श्रिश्लेष | श्लेषिता          |
| धिष् (ज)       | to accomplish,    | सेषति    | सिनेष     | सेषिता सेना       |
| खल्ल् (मि)     | to stumble,       | खल्लति   | चखल्ल     | खल्लिता           |
| सुर्कु (वौ चा) | to thunder,       | सुर्कुति | पुसुर्कु  | सुर्कुिता         |
| स्मृ           | to remember,      | स्मरति   | सस्मार    | स्मृता            |
| खन् (अ)        | to sound,         | खनति     | सखान      | खनिता             |
| हस् (ए)        | to laugh,         | हसति     | जहास      | हसिता             |
| ह्रे (रे)      | to call to,       | ह्रयति   | जुहाय     | ह्रता             |

### PARADIGM OF THE MIDDLE VOICE.

The preparation of the root in the middle voice is precisely the same as in the active voice; the only difference is in the inflexions added; as, भजते, *he worships*, नयते, *he takes*, बोधते, *he understands*. In the middle voice याचते, *he asks for himself*, is thus conjugated.

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## INDICATIVE MOOD.

## PRESENT TENSE.

*He asks for himself, &c.*

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | याचते     | याचते   | याचन्ते |
| 2. | याचसे     | याचथे   | याचध्वे |
| 1. | याचे      | याचावहे | याचामहे |

## IMPERFECT TENSE.

*He did ask for himself.*

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अयाचत     | अयाचेतां | अयाचन्त  |
| 2. | अयाचथाः   | अयाचेथां | अयाचध्वं |
| 1. | अयाचे     | अयाचावहि | अयाचामहि |

## PERFECT.

*He asked for himself.*

|    | Singular. | Dual.    | Plural.         |
|----|-----------|----------|-----------------|
| 3. | ययाचे     | ययाचाते  | ययाचिरे         |
| 2. | ययाचिसे   | ययाचाथे  | ययाचिध्वे, द्वे |
| 1. | ययाचे     | ययाचिवहे | ययाचिमहे        |

## FIRST FUTURE.

*He shall or will ask for himself.*

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | याचिता    | याचितारौ   | याचितारः   |
| 2. | याचितासे  | याचितासाथे | याचिताध्वे |
| 1. | याचिताहे  | याचितासहे  | याचितासमहे |

## SECOND FUTURE.

*He shall or will ask for himself.*

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | याचिष्यते | याचिष्येते  | याचिष्यन्ते |
| 2. | याचिष्यसे | याचिष्येथे  | याचिष्यध्वे |
| 1. | याचिष्ये  | याचिष्यावहे | याचिष्यामहे |

## INDEFINITE.

*He asked or did ask for himself.*

|    | Singular.  | Dual.      | Plural.               |
|----|------------|------------|-----------------------|
| 3. | अयाचिष्ट   | अयाचिषातां | अयाचिषत               |
| 2. | अयाचिष्टाः | अयाचिषाथां | अयाचिष्वं, ङ्वं or ङं |
| 1. | अयाचिषि    | अयाचिष्वहि | अयाचिष्वहि            |

## IMPERATIVE MOOD.

*Let him ask for himself.*

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | याचतां    | याचेतां | याचन्तां |
| 2. | याचस्व    | याचेथां | याचध्वं  |
| 1. | याचे      | याचावहे | याचामहे  |

## POTENTIAL MOOD.

*He may, can, might, could, or should ask for himself.*

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | याचेत     | याचेयातां | याचेरन्  |
| 2. | याचेथाः   | याचेयाथां | याचेध्वं |
| 1. | याचेय     | याचेवहि   | याचेमहि  |

## PRECATIVE MOOD.

*May he ask for himself.*

|    | Singular.   | Dual.         | Plural.     |
|----|-------------|---------------|-------------|
| 3. | याचिषीष्ट   | याचिषीयास्तां | याचिषीरन्   |
| 2. | याचिषीष्टाः | याचिषीयास्थां | याचिषीध्वं. |
| 1. | याचिषीय     | याचिषीवहि     | याचिषीमहि   |

## SUBJUNCTIVE MOOD.

*Should he ask for himself.*

|    | Singular.   | Dual.        | Plural.            |
|----|-------------|--------------|--------------------|
| 3. | अयाचिष्यत   | अयाचिष्येतां | अयाचिष्यन्त        |
| 2. | अयाचिष्यथाः | अयाचिष्येथां | अयाचिष्यध्वं, त्वं |
| 1. | अयाचिष्ये   | अयाचिष्यावहि | अयाचिष्यामहि       |

## INFINITIVE MOOD.

*याचितुं, to ask for himself.*

## PARTICIPLES.

Present, याचमान, *asking*, &c. Nom. याचमानः, याचमाना, याचमानं, &c.

Perfect, ययाचान, (नः ना नं) *asked*, &c. declined like the Present.

Second Future, याचिष्यमाश्, (शः शा शं) *about to ask*, &c. declined like the Present.

Indefinite, याचितवत् (वान् वतीवत्) and याचित्वा, like the Active. Continuative, याचित्वा याचित्वा.

## CONJUGATE THE FOLLOWING DEONENTS IN THE MIDDLE VOICE ONLY.

| Root.     | Meaning.        | Present. | Past.    | Future. |
|-----------|-----------------|----------|----------|---------|
| चय् (क)   | to move,        | चयते     | अयाचक्रे | आयिता   |
| ईश् (क)   | to see,         | ईश्ते    | ईशाचक्रे | ईशिता   |
| ईश् (क)   | to endeavour,   | ईश्ते    | ईशाचक्रे | ईशिता   |
| उ (क)     | to sound,       | अवते     | उवे      | ओता     |
| ऊश् (क)   | to reason,      | ऊश्ते    | ऊशाचक्रे | ऊशिता   |
| रश् (क)   | to increase,    | रश्ते    | रशाचक्रे | रशिता   |
| कल् (क)   | to flatter,     | कत्यते   | चकत्ये   | कथिता   |
| कप् (कृ)  | to tremble,     | कम्पते   | चकम्पे   | कम्पिता |
| काश् (कृ) | to cough,       | काश्ते   | चकाप्ते  | काशिता  |
| काव् (कृ) | to be agitated, | कावते    | चकावे    | काविता  |

| Root.            | Meaning.             | Present. | Past.    | Future.     |
|------------------|----------------------|----------|----------|-------------|
| क्लेश् (क)       | to be distressed,    | क्लेशते  | चिक्लेशे | क्लेशिता    |
| क्षम् (क, उ, जि) | to be able, forbear, | क्षमते   | चक्षमे   | क्षमिता     |
| गाह् (क, ऊ)      | to stir up,          | गाहतं    | जगाह     | गाहिता गाढा |
| घट् (क)          | to happen,           | घटते     | घटे      | घटिता       |
| चेष्ट् (क)       | to search for,       | चेष्टते  | चिचेष्टे | चेष्टिता    |
| ह्री (क)         | to fly,              | ह्रयते   | ह्रिये   | ह्रयिता     |
| डौक् (क)         | to run,              | डौकते    | डुडौके   | डौकिता      |
| ताय् (क)         | to cherish,          | तायते    | तताये    | तायिता      |
| वप् (क, ज, सि)   | to be ashamed,       | चपते     | चेपे     | चपिता चप्ता |
| त्वर (क, डि, म)  | to make haste,       | त्वरते   | तत्तरे   | त्वरिता     |
| द्युत् (ङ, ण)    | to shine,            | द्योतते  | दद्युते  | द्योतिता    |
| ध्वस् (क, ख, उ)  | to fall, perish,     | ध्वंसते  | दध्वंसे  | ध्वंसिता    |
| पश् (क)          | to trade; praise,    | पश्यते   | पेपे     | पशिता       |
| पेष् (क)         | to grind,            | पेषते    | पिपेषे   | पेषिता      |
| व्याय (क, यो, ई) | to increase,         | व्यायते  | पिप्ये   | व्यायिता    |
| प्रथ् (क, म)     | to be famous,        | प्रथते   | वप्रथे   | प्रथिता     |
| बाध् (क)         | to resist, hinder,   | बाधते    | वबाधे    | बाधिता      |
| भास् (क)         | to shine,            | भासते    | वभासे    | भासिता      |
| भिच् (क)         | to beg,              | भिचते    | बिभिचे   | भिचिता      |
| भंस् (क, उ)      | to fall from,        | भंसते    | बधंसे    | भंसिता      |
| भाज् (क, ख, ञ)   | to shine,            | भाजते    | वभाजे    | भाजिता      |
| मुच् (क, ई)      | to liberate,         | मुच्यते  | मुमुच्ये | मुच्यिता    |
| मुद् (क, जि)     | to rejoice,          | मोदते    | मुमुदे   | मोदिता      |
| मे (क)           | to barter,           | मयते     | ममे      | माता        |
| यत् (क, ई)       | to strive,           | यतते     | येते     | यतिता       |
| रभ् (क, इ)       | to begin,            | रंभते    | रेभे     | रंभिता      |
| रम् (क, णा)      | to sport,            | रमते     | रेभे     | रन्ता       |
| रच् (क)          | to please, relish,   | रोचते    | वरचे     | रोचिता      |
| लज् (क)          | to be ashamed,       | लजते     | लेजे     | लजिता       |
| लय् (क)          | to go,               | लयते     | लेये     | लयिता       |
| लोक (क, ऋ)       | to see,              | लोकते    | लुलोके   | लोकिता      |
| वद् (क, इ)       | to salute,           | वन्दते   | ववन्दे   | वन्दिता     |
| वल् (क, मे)      | to cover,            | वक्तते   | वेक्ते   | वक्षिता     |
| वृध् (क, उ, ऋ)   | to increase,         | वर्द्धते | ववृधे    | वर्धिता     |
| वेष्ट् (क)       | to surround,         | वेष्टते  | विबेष्टे | वेष्टिता    |
| व्यथ् (क, म)     | to suffer pain,      | व्यथते   | विब्यथे  | व्यथिता     |

| Root.          | Meaning.                 | Present. | Past.      | Future.     |
|----------------|--------------------------|----------|------------|-------------|
| शक् (ङ, ण)     | <i>to suspect, fear,</i> | शङ्कते   | शङ्क्ये    | शङ्कित्वा   |
| शिक्ष् (ङ)     | <i>to learn,</i>         | शिक्षते  | शिक्ष्ये   | शिक्षित्वा  |
| स्वाष् (ङ, ण)  | <i>to boast, coax,</i>   | स्वाषते  | स्वाष्ये   | स्वाषित्वा  |
| वश् (ङ)        | <i>to endure,</i>        | वश्ते    | वश्ये      | वश्चित्वा   |
| उभ् (ङ, ण)     | <i>to prop or stop,</i>  | उभते     | तुभ्ये     | उभित्वा     |
| वद् (ङ)        | <i>to taste,</i>         | खदते     | खद्ये      | खदित्वा     |
| स्मि, (ङ)      | <i>to smile,</i>         | स्मयते   | स्मिये     | स्मेत्वा    |
| लुद् (ङ, ण)    | <i>to leap,</i>          | लुन्दते  | लुल्ये     | लुन्दित्वा  |
| स्यद् (ङ, ण)   | <i>to quake,</i>         | स्यन्दते | पस्यद्ये   | स्यन्दित्वा |
| स्यर्द् (ङ)    | <i>to emulate,</i>       | स्यर्दते | पस्यर्द्ये | स्यर्दित्वा |
| स्फुट् (ङ)     | <i>to expand,</i>        | स्फोटते  | पुस्फोट्ये | स्फोटित्वा  |
| स्यन्द् (ङ, ण) | <i>to ooze,</i>          | स्यन्दते | सस्यन्द्ये | स्यन्दित्वा |
| श्राद् (ङ)     | <i>to sound,</i>         | श्रादते  | जश्राद्ये  | श्रादित्वा  |
| ज्हाद् (ङ, ण)  | <i>to be glad,</i>       | ज्हादते  | जज्हाद्ये  | ज्हादित्वा  |

### PARADIGM OF THE PASSIVE VOICE.

In the preparation of the root for the passive voice nothing more is required than the addition of य to it; after which the inflexions peculiar to the middle voice are affixed; as, दह्, *to burn*, दह्यते, &c.

The final vowels of verbs are changed by rule IV. when य is added; as, जि, *to conquer*, जीयते; यु, *to mix*, यूयते; कृ, *to do*, क्रियते; तृ, *to cross*, तीर्यते; पू, *to fill*, पूर्यते.

Verbs with the characteristic ऐ change a penultimate य व to इ उ when य is added in the passive: as, यज्-ऐ, *to sacrifice*, इज्यते; वद्-ऐ, *to speak*, उद्यते, &c.

In all the moods and tenses except the present and its formatives, with the indefinite, the passive voice is the same as the middle, as may be seen in the example वाच्यते, *he is asked*.

## INDICATIVE MOOD.

## PRESENT TENSE.

*He is asked.*

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | याच्यते   | याच्येते  | याच्यन्ते |
| 2. | याच्यसे   | याच्येथे  | याच्यध्वे |
| 1. | याच्ये    | याच्यावहे | याच्यामहे |

## IMPERFECT TENSE.

*He was asked.*

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अयाच्यत   | अयाच्येतां | अयाच्यन्त  |
| 2. | अयाच्यथाः | अयाच्येथां | अयाच्यध्वं |
| 1. | अयाच्ये   | अयाच्यावहि | अयाच्यामहि |

## PERFECT TENSE.

*He had been asked.*

|    | Singular. | Dual.     | Plural.          |
|----|-----------|-----------|------------------|
| 3. | ययाच्ये   | ययाच्यते  | ययाच्यन्         |
| 2. | ययाच्ये   | ययाचाद्ये | ययाच्यध्वे, द्वे |
| 1. | ययाच्ये   | ययाच्यवहे | ययाच्यमहे        |

## FIRST FUTURE TENSE.

*He shall or will be asked.*

|    | Singular.  | Dual.         | Plural.       |
|----|------------|---------------|---------------|
| 3. | याच्यता    | याच्यितारौ    | याच्यितारः    |
| 2. | याच्यितासे | याच्यितासाथे  | याच्यिताध्वे  |
| 1. | याच्यिताहे | याच्यितास्वहे | याच्यितास्वहे |

## SECOND FUTURE TENSE.

*He shall or will be asked.*

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | याचिष्यते | याचिष्येते  | याचिष्यन्ते |
| 2. | याचिष्यसे | याचिष्येथे  | याचिष्यध्वे |
| 1. | याचिष्ये  | याचिष्यावहे | याचिष्यामहे |

## INDEFINITE.

*He has been asked.*

|    | Singular. | Dual.      | Plural.              |
|----|-----------|------------|----------------------|
| 3. | अयाचि     | अयाचिषातां | अयाचिषत              |
| 2. | अयाचिषाः  | अयाचिषाथां | अयाचिष्वं, क्वं क्वं |
| 1. | अयाचिषि   | अयाचिष्वहि | अयाचिष्वहि           |

## IMPERATIVE MOOD.

*Let him be asked.*

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | याच्यतां  | याच्येतां | याच्यन्तां |
| 2. | याच्यस्व  | याच्येथां | याच्यध्वं  |
| 1. | याच्ये    | याच्यावहे | याच्यामहे  |

## POTENTIAL MOOD.

*He may, can, might, could or should be asked.*

|    | Singular. | Dual.       | Plural.    |
|----|-----------|-------------|------------|
| 3. | याच्येत   | याच्येयातां | याच्येरन्  |
| 2. | याच्येथाः | याच्येयाथां | याच्येध्वं |
| 1. | याच्येय   | याच्येवहि   | याच्येमहि  |

## PRECATIVE MOOD.

*May he be asked.*

|    | Singular.   | Dual.         | Plural.      |
|----|-------------|---------------|--------------|
| 3. | याचिषीष्ट   | याचिषीयास्तां | याचिषीरन्    |
| 2. | याचिषीष्ठाः | याचिषीयास्तां | याचिषीर्ध्वं |
| 1. | याचिषीय     | याचिषीवहि     | याचिषीमहि    |

## SUBJUNCTIVE MOOD.

*Should he be asked.*

|    | Singular.   | Dual.        | Plural.      |
|----|-------------|--------------|--------------|
| 3. | अयाचिष्यत   | अयाचिष्येतां | अयाचिष्यन्त  |
| 2. | अयाचिष्यथाः | अयाचिष्येथां | अयाचिष्यध्वं |
| 1. | अयाचिष्ये   | अयाचिष्यावहि | अयाचिष्यामहि |

## INFINITIVE MOOD.

*याचितुं, to be asked.*

## PARTICIPLES.

Present, याच्यमान, *being asked*. N. याच्यमानः, याच्यमाना, याच्यमानं. Present reflective, याचेलिम (मः मा मं) *asking himself*, declined like the preceding.

Perfect, ययाचान (नः ना नं) *having been asked*, declined like the Present.

Future, याचिष्यमाण (सः सा शं) *about to be asked*, declined like the above.

Indefinite, याचित, *asked*. Nom. याचितः, याचिता, याचितं.

Adjectival participle or participial adjective, याचितश्च (यः-या-यं) याचनीय (यः-या-यं) याच्य (चः-चा-चं) *who ought to be asked, fit to be asked*.

Conjugate the following verbs in the active, middle and passive voices.

| Root.                          | Meaning. | Present.   | Past.     | Future.    |             |
|--------------------------------|----------|------------|-----------|------------|-------------|
| अव् (अ, इ) to honour,          |          | अवति ते    | आनञ्च     | आनञ्चे     | अवतिता      |
| अर्च (अ) to worship.           |          | अर्चति ते  | आनर्च     | आनर्चे     | अर्चिता     |
| अर्ह (अ) to hurt,              |          | अर्हति ते  | आनर्ह     | आनर्हे     | अर्हिता     |
| अी (अ) to injure,              |          | अयति ते    | चिन्नाय   | चिन्धिषे   | चेता        |
| अन् (अ, उ) to dig,             |          | अनति ते    | अखान      | अखे        | अनिता       |
| गूह् (अ, क) to hide, protect,  |          | गूहति ते   | जुगूह     | जुगूहे     | गूहिता गोढा |
| चि (अ) to collect,             |          | अयति ते    | चिकथा     | चिक्वे     | चेता        |
| हृद् (अ, क्ति) to cover,       |          | हृदति ते   | अहृद्     | हेहे       | हृदिता      |
| तप् (अ, षै) to heat,           |          | तपति ते    | तताप      | तेपे       | तप्ता       |
| लिप् (अ, षै) to shine,         |          | लिपति ते   | तिलेष     | तिलिषे     | लेष्टा      |
| हो (अ) to take,                |          | नयति ते    | निनाय     | निन्ये     | नेता        |
| धाव् (अ, उ) to run,            |          | धावति ते   | दधाव      | दधावे      | धाविता      |
| धु (अ, ष) to shake,            |          | धवति ते    | दुधाव     | दुधुवे     | धोता धविता  |
| धृ (अ) to hold,                |          | धरति ते    | दधार      | दधे        | धर्ता       |
| पक् (अ, षै) to cook,           |          | पचति ते    | पपाच      | पेचे       | पक्ता       |
| प्री (अ) to gratify,           |          | प्रयति ते  | पिप्राय   | पिप्रिये   | प्रेता      |
| प्राय् (अ, ऋ) to be strong,    |          | प्रायति ते | पुप्राय   | पुप्राये   | प्रायिता    |
| बुध् (अ, इर) to perceive,      |          | बोधति ते   | बुबोध     | बुबुधे     | बोधिता      |
| भज् (अ, षै) to worship, share, |          | भजति ते    | बभाज      | भेजे       | भक्ता       |
| भेष् (अ, ऋ) to dread,          |          | भेषति ते   | विभेष     | विभेषे     | भेषिता      |
| राज् (अ, ऋ) to shine,          |          | राजति ते   | रराज      | रराजे      | राजिता      |
| लप् (अ) to deserve,            |          | लपति ते    | ललाप      | लले        | लपिता       |
| हृ (अ) to cover,               |          | वरति ते    | ववार      | ववे        | वरीता वरीता |
| वे (अ, रे) to weave,           |          | वयति ते    | उवाय      | जवे        | वाता        |
| व्य् (अ) to go ; expend,       |          | व्यति ते   | विव्याय   | विव्ये     | व्याता      |
| त्रि (अ) to serve,             |          | त्रयति ते  | श्रित्राय | श्रित्रिये | त्रयिता     |
| सेव् (अ, ऋ) to serve, worship, |          | सेवति ते   | सिषेव     | सिषेवे     | सेविता      |
| हृक् (अ) to have hiccough,     |          | हृक्कति ते | जिह्विक्क | जिह्विक्के | हृक्किता    |
| हृ (अ) to take,                |          | हरति ते    | अहार      | अहरे       | हर्ता       |

**SYNOPSIS OF THE FIRST CONJUGATION OF  
VERBS IN THE THREE VOICES.**

| <i>Indicative.</i>       | Active.                  | Middle.    | Passive.   |
|--------------------------|--------------------------|------------|------------|
| Present,                 | याचति                    | याचते      | याच्यते    |
| Imperfect,               | अयाचत्                   | अयाचत      | अयाच्यत    |
| Perfect,                 | ययाच                     | ययाचे      | ययाचे      |
| 1st Future,              | याचिता                   | याचिता     | याचिता     |
| 2nd Future,              | याचिष्यति                | याचिष्यते  | याचिष्यते  |
| Indefinite,              | अयाचीत्                  | अयाचिष्ट   | अयाचि      |
| <i>Imperative,</i>       | चाचतु                    | याचतां     | याच्यतां   |
| <i>Potential,</i>        | याचेत्                   | याचेत      | याचेत      |
| <i>Precative,</i>        | याच्यात्                 | याचिषीष्ट  | याचिषीष्ट  |
| <i>Subjunctive,</i>      | अयाचिष्यत्               | अयाचिष्यत  | अयाचिष्यत  |
| <i>Infinitive,</i>       | याचितुं                  | याचितुं    | याचितुं    |
| <i>Participles pres.</i> | याचत्                    | याचमान     | याच्यमान   |
| Perfect,                 | ययाचस्                   | ययाचान     | ययाचान     |
| Future,                  | याचिष्यत्                | याचिष्यमाण | याचिष्यमाण |
| Indefinite,              | याचितवत्                 | याचितवत्   | याचित      |
| Indeclinable, pres.      | याचंयाचं                 |            |            |
| Indeclinable, past       | यचित्वा, प्रयाच्य        |            |            |
| Adjectival,              | याचितव्य याच्नेनीय याच्य |            |            |
| Reflective,              | याचमिज                   |            |            |

The passive voice of every verb in each conjugation, is formed in the same manner as the Paradigm that has been given by simply adding च् to the root. There is, therefore, no need to repeat the inflections under each conjugation, as after the च् has been affixed to the root, it may be referred to the example of याच्यते.

The Passive voice is sometimes used in a reflective sense ; as, हस्ती, सिच्यते, *the elephant sprinkles himself* ; पचेन्निमाः तच्छुजाः, *the rice cooks or boils itself*.

The third person singular of the Passive is sometimes used impersonally ; as, भूयते त्वया, *it is existed by thee, i. e. thou existest*. A Passive participle with the Auxiliary Verb expressed or understood, is frequently used in preference to the Passive Voice ; as, गतोऽस्ति, *he is gone* ; हन्तव्योऽसि, *thou oughtest to be killed* ; उक्तमस्ति, *it is said*.

The following verbs of the first conjugation are irregular in the formation of the Present tense, but regular afterward.

| Root.      | Meaning.         | Present.  | Past.   | Future. |
|------------|------------------|-----------|---------|---------|
| आचम् (उ)   | <i>to sip,</i>   | आचामति,   | आचाम,   | आचमिता  |
| ग          | <i>to go,</i>    | गच्छति,   | आर,     | अर्ग    |
| क्रम् (उ)  | <i>to step,</i>  | क्रामति,  | चक्राम, | क्रमिता |
| ग्रा       | <i>to smell,</i> | जिघ्रसति, | जिघ्रो  | ग्राता  |
| दक्ष् (घो) | <i>to bite,</i>  | दक्षति,   | दक्ष्म  | दंष्टा  |
| दा         | <i>to give,</i>  | दधति.     | ददौ,    | दाता    |

| Root.                            | Meaning.          | Present. | Past.      | Future. |
|----------------------------------|-------------------|----------|------------|---------|
| धा                               | <i>to kindle,</i> | धमति     | दधौ.       | धाता    |
| पा                               | <i>to drink,</i>  | पिबति    | पपौ        | पाता    |
| मना                              | <i>to mind,</i>   | मनति,    | मनौ        | मनाता   |
| धम् (धौ, क)                      | <i>to cease,</i>  | यश्नति   | ययाम       | यन्ता   |
| रञ्ज् (ज धौ) <i>to colour,</i>   |                   | रजति ते  | ररञ्ज ज्ञे | रंता    |
| शद् (धौ) <i>to move,</i>         |                   | शीदति    | शशाद्      | शता     |
| षद् (धौ, छ) <i>to be sad,</i>    |                   | सीदति    | ससाद्      | सता     |
| यज् (धौ, जि) <i>to unite,</i>    |                   | यजति     | यसज्ज      | यंता    |
| सज्ज् (ङ, धौ) <i>to embrace,</i> |                   | सज्जते   | ससंज्जे    | संता    |
| छा (जि) <i>to stand,</i>         |                   | तिष्ठति  | तस्यौ      | स्याता  |

रञ्ज् used in a reflective sense, makes रञ्जति or रञ्जते.

In the Passive दा, *to give* ; पा, *to drink* ; छा, *to stand* ; धा, *to hold* ; वा, *to leave* ; मा, *to measure* ; दे—ङ, *to nourish* ; हे, *to drink* ; मे—ञ, *to exchange* ; के and रे, *to sound* ; गे, *to sing* ; दे, *to purify* ; वै, *to waste* ; दो, *to divide* ; मो, *to whet*, and धो, *to destroy*, change their finals to र्ई ; as, नीयते, दीयते, सोयते, &c.

In the passive वे, *to weave* ; makes जयते ; व्ये, *to conceal*, व्ययते.

For the irregular verbs कृन्, *to cure*, मुप्, *to despise*, तिज्, *to forbear*, वध्, *to reproach*, मान्, *to judge*, दान्, *to cut*, शान्, *to sharpen*, see the Optative Verbs like which they are conjugated.

For the irregulars यज्, *to go*, छप्, *to explain*, गम्, *to go*, गुप्, *to hide*, दृष्, *to see*, and भू, *to be*, (whence the first conjugation takes its name (भादि) see the Anomalous Verbs.

There are no verbs of this conjugation ending with क्, लृ, or धौ ; and only one, a deponent, ending with धौ ; as, व्यो—ङ, *to resolve* ; Pres. व्ययते, &c.

The primitive verbs of this conjugation are about one thousand, full one half of the verbs in the language.

## SECOND CONJUGATION.

The second Conjugation has all the terminations united immediately with the root according to the rules of Permutation ; as, *दिष् to hate, देखि, दिष्टे*.

A penultimate vowel requires *guṇa*, as in the first conjugation ; as, *लिङ् (ङ) to lick, लेटि. दुङ् (ङ) to milk, दोगिष*. It is only in the *singular* numbers of the first three tenses, and the first persons dual and plural of the imperative of the *active voice* that *guṇa* is required : the second person singular of the imperative active must be excluded from this rule, and the first persons of the imperative middle, included.

A final vowel requires *guṇa*, excepting उ, which requires *vriddhi* ; as, *वो (ञ) to shine, वेति. श्रु (ञ) to praise, नैति*. This rule, like the preceding, applies only to the first three tenses singular of the active voice, &c. ; and in these the first person singular of the imperfect, and all the first persons of the imperative, change the ए to इय, and the औ to उव.

Roots with the characteristic ञ, insert इ before a consonant, and have two forms in the third singular of the Imperfect ; as, *रद् (ञ, घ) to weep, रोदिति ; अरोदत् or अरोदीत्*.

Verbs with a final आ, and *दिष् (ङ, ञ, औ) to envy*, have two forms in the third plural of the Imperfect ; as, *पा (ङ) to preserve, अपान्, अपुः*.

Roots with the characteristic **क्ष** being considered as reduplicated, are inflected like the third conjugation.

### ACTIVE VOICE.

**दिष्** (क्ष, क्षौ, ज ) *to envy, to hate.*

### INDICATIVE MOOD.

#### PRESENT TENSE.

|    | Singular. | Dual.    | Plural.     |
|----|-----------|----------|-------------|
| 3. | द्वेष्टि  | द्वेष्टः | द्वेष्टन्ति |
| 2. | द्वेष्टि  | द्वेष्टः | द्वेष्ट     |
| 1. | द्वेष्टि  | द्वेष्टः | द्वेष्टः    |

#### IMPERFECT TENSE.

|    | Singular. | Dual.      | Plural.               |
|----|-----------|------------|-----------------------|
| 3. | अद्वेष्ट  | अद्वेष्टां | अद्वेष्टन् , अद्विषुः |
| 2. | अद्वेष्ट  | अद्वेष्टं  | अद्विष्ट              |
| 1. | अद्वेष्ट  | अद्विष्ट   | अद्विष्ट              |

### IMPERATIVE MOOD.

|    | Singular.  | Dual.     | Plural.   |
|----|------------|-----------|-----------|
| 3. | द्वेष्टु   | द्वेष्टां | द्विषन्तु |
| 2. | द्विष्टु   | द्विष्टं  | द्विष्ट   |
| 1. | द्वेष्टाणि | द्वेष्टाव | द्वेष्टाम |

### POTENTIAL MOOD.

|    | Singular.  | Dual.       | Plural.   |
|----|------------|-------------|-----------|
| 3. | द्विष्यात् | द्विष्यातां | द्विष्युः |
| 2. | द्विष्याः  | द्विष्यातं  | द्विष्यात |
| 1. | द्विष्यां  | द्विष्याव   | द्विष्याम |

The other parts are common to all the conjugations alike, and are added simply to make this fact plain to the learner, and to afford variety of illustration.

## PERFECT TENSE.

|    | Singular.            | Dual.      | Plural.   |
|----|----------------------|------------|-----------|
| 3. | दिद्वे               | दिद्वितुः  | दिद्विषुः |
| 2. | दिद्वेविष, दिद्वेष्ट | दिद्विषयुः | दिद्विष   |
| 1. | दिद्वे               | दिद्विविष  | दिद्विषिम |

## FIRST FUTURE TENSE.

|    | Singular.  | Dual.      | Plural.    |
|----|------------|------------|------------|
| 3. | देष्टा     | देष्टारौ   | देष्टारः   |
| 2. | देष्टासि   | देष्टास्यः | देष्टास्य  |
| 1. | देष्टास्मि | देष्टास्यः | देष्टास्यः |

## SECOND FUTURE TENSE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | देक्षति   | देक्षतः    | देक्षन्ति  |
| 2. | देक्षसि   | देक्षथः    | देक्षथ     |
| 1. | देक्षामि  | देक्ष्यावः | देक्ष्यामः |

## INDEFINITE.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | अदिक्षत्  | अदिक्षतां | अदिक्षन् |
| 2. | अदिक्षः   | अदिक्षतं  | अदिक्षत  |
| 1. | अदिक्षं   | अदिक्षाव  | अदिक्षाम |

## PRECATIVE MOOD.

|    | Singular. | Dual.       | Plural.   |
|----|-----------|-------------|-----------|
| 3. | दिव्यात्  | दिव्यास्तां | दिव्यासुः |
| 2. | दिव्याः   | दिव्यास्तं  | दिव्यास्त |
| 1. | दिव्यासं  | दिव्यास     | दिव्यास   |

## SUBJUNCTIVE MOOD.

|    | Singular.  | Dual.       | Plural.    |
|----|------------|-------------|------------|
| 3. | अदेक्ष्यत् | अदेक्ष्यतां | अदेक्ष्यन् |
| 2. | अदेक्ष्यः  | अदेक्ष्यतं  | अदेक्ष्यत  |
| 1. | अदेक्ष्यां | अदेक्ष्याव  | अदेक्ष्याम |

## Infinitive Mood, देष्टुं.

## PARTICIPLES.

|          |           | Mas.            | Fem.        | Neut.     |
|----------|-----------|-----------------|-------------|-----------|
| Present, | दिषत्     | Nom. दिषन्      | दिषन्ती,    | दिषत्     |
| Perfect, | दिदिष्वत् | Nom. दिदिष्वान् | दिदिष्वसी,  | दिदिष्वत् |
| Future,  | देक्ष्यत् | Nom. देक्ष्यन्  | देक्ष्यन्ती | देक्ष्यत् |
| Indef.   | दिष्टवत्  | Nom. दिष्टवान्  | दिष्टवती,   | दिष्टवत्  |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | दिष्टे    | दिष्टाते | दिष्टते  |
| 2. | दिक्षे    | दिक्षाथे | दिक्ष्वे |
| 1. | दिषे      | दिष्वहे  | दिष्याहे |

## IMPERFECT TENSE.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | अदिष्ट    | अदिष्टातां | अदिष्टत  |
| 2. | अदिष्टाः  | अदिष्टाथां | अदिष्टुं |
| 1. | अदिषि     | अदिष्वहि   | अदिष्यहि |

## IMPERATIVE MOOD.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | द्विष्टां | द्विषातां | द्विषतां  |
| 2. | द्विष्ट   | द्विषाथां | द्विष्टुं |
| 1. | द्वेष्टे  | द्वेषावहे | द्वेषामहे |

## POTENTIAL MOOD.

|    | Singular. | Dual.       | Plural.    |
|----|-----------|-------------|------------|
| 3. | द्विषीत   | द्विषीयातां | द्विषीरन्  |
| 2. | द्विषीथाः | द्विषीयाथां | द्विषीध्वं |
| 1. | द्विषीथ   | द्विषीवहि   | द्विषीमहि  |

## PERFECT TENSE.

|    | Singular.  | Dual.       | Plural.            |
|----|------------|-------------|--------------------|
| 3. | दिद्विषे   | दिद्विषाते  | दिद्विषिरे         |
| 2. | दिद्विषिषे | दिद्विषाथे  | दिद्विषिद्वे, ध्वे |
| 1. | दिद्विषे   | दिद्विषिवहे | दिद्विषिमहे        |

## FIRST FUTURE TENSE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | देष्टा    | देष्टारौ   | देष्टारः   |
| 2. | देष्टासे  | देष्टासाथे | देष्टाध्वे |
| 1. | देष्टाहे  | देष्टासहे  | देष्टासमहे |

## SECOND FUTURE TENSE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | देक्ष्यते | देक्ष्येते  | देक्ष्यन्ते |
| 2. | देक्ष्यसे | देक्ष्येथे  | देक्ष्यध्वे |
| 1. | देक्ष्ये  | देक्ष्यावहे | देक्ष्यामहे |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अदिक्षत   | अदिक्षातां | अदिक्षन्त  |
| 2. | अदिक्षथाः | अदिक्षाथां | अदिक्षध्वं |
| 1. | अदिक्षे   | अदिक्षावहि | अदिक्षामहि |

## PRECATIVE MOOD.

|    | Singular.   | Dual.         | Plural.    |
|----|-------------|---------------|------------|
| 3. | दिक्षीष्ट   | दिक्षीयास्तां | दिक्षीरन्  |
| 2. | दिक्षीष्टाः | दिक्षीयास्थां | दिक्षीध्वं |
| 1. | दिक्षीय     | दिक्षीवहि     | दिक्षीमहि  |

## SUBJUNCTIVE MOOD.

|    | Singular.   | Dual.        | Plural.      |
|----|-------------|--------------|--------------|
| 3. | अदेक्ष्यत   | अदेक्ष्येतां | अदेक्ष्यन्त  |
| 2. | अदेक्ष्यथाः | अदेक्ष्यथां  | अदेक्ष्यध्वं |
| 1. | अदेक्षी     | अदेक्ष्यावहि | अदेक्ष्यामहि |

## Infinitive Mood, देवुं.

## PARTICIPLES.

|          |                           |                       |
|----------|---------------------------|-----------------------|
| Present, | दिषाण ( यः या यां )       | दिषेजिम् ( मः मा मं ) |
| Perfect, | दिदिषाण ( यः या यां )     |                       |
| Future,  | दिष्यमाण ( यः या यां )    |                       |
| Indef.   | दिष्टवत् ( वान् वती वत् ) | दिष्टा &c.            |

**SYNOPSIS OF THE SECOND CONJUGATION OF  
VERBS IN THE THREE VOICES.**

| <i>Indicative.</i>        | Active.                      | Middle.      | Passive.     |
|---------------------------|------------------------------|--------------|--------------|
| Present,                  | द्वेष्टि                     | द्विष्टे     | द्विष्यते    |
| Imperfect,                | अद्वेष्ट्                    | अद्विष्ट     | अद्विष्यत    |
| Perfect,                  | दिद्वेष                      | दिद्विषे     | दिद्विषे     |
| 1st Future,               | द्वेष्टा                     | द्वेष्टा     | द्वेष्टा     |
| 2nd Future,               | द्वेक्ष्यति                  | द्वेक्ष्यते  | द्वेक्ष्यते  |
| Indefinite,               | अद्विच्छत्                   | अद्विच्छत    | अद्वेषि      |
| <i>Imperative,</i>        | द्वेष्टु                     | द्विष्टां    | द्विष्यतां   |
| <i>Potential,</i>         | द्विष्यात्                   | द्विष्योत    | द्विष्येत    |
| <i>Precative,</i>         | द्विष्यात्                   | द्विच्छीष्ट  | द्विच्छीष्ट  |
| <i>Subjunctive,</i>       | अद्वेक्ष्यत्                 | अद्वेक्ष्यत  | अद्वेक्ष्यत  |
| <i>Infinitive,</i>        | द्वेष्टुं                    | द्वेष्टुं    | द्वेष्टुं    |
| <i>Participles, pres.</i> | द्विषत्                      | द्विषाण      | द्विष्यमाण   |
| Perfect,                  | दिद्विष्यस्                  | दिद्विषाण    | दिद्विषाण    |
| Future,                   | द्वेक्ष्यत्                  | द्वेक्ष्यमाण | द्वेक्ष्यमाण |
| Indefinite,               | द्विष्टवत्                   | द्विष्टवत्   | द्विष्ट      |
| Indeclinable, pres.       | द्वेषंद्वेषं.                |              |              |
| Indeclinable, past.       | द्वेष्टा मदेष्ट              |              |              |
| Adjectival,               | द्वेष्ट्य, द्वेषणीय, द्वेष्ट |              |              |
| Reflective.               | द्विषेणिम                    |              |              |

Verbs of the second conjugation, in the Present and its formatives, are far more difficult to conjugate than those of the first, on account of the changes produced in the final letters by the rules of permutation. We shall, therefore, supply such examples as will serve to illustrate the rules, and under these arrange all the regular verbs belonging to this conjugation; others which are irregular will be found among the Anomalous verbs.

### 1. Common Verbs.

दुह् (अ, ञ, औ) to milk.

Present. Past. Future.

Active, दोग्धि दुदोह दोग्धा.

| Present.    |         |         | Imperfect. |           |         |
|-------------|---------|---------|------------|-----------|---------|
| Sing.       | Dual.   | Plural. | Sing.      | Dual.     | Plural. |
| 3. दोग्धि,  | दुग्धः, | दुहन्ति | अधोक्      | अदुग्धां  | अदुहन्  |
| 2. धोधि,    | दुग्धः  | दुग्ध   | अधोक्      | अदुग्धं   | अदुग्ध  |
| 1. दोग्धि,  | दुहः    | दुह्यः  | अदोहं      | अदुह      | अदुह्य  |
| Imperative. |         |         | Potential. |           |         |
| 3. दोग्धु   | दुग्धां | दुहन्तु | दुह्यात्   | दुह्यातां | दुह्युः |
| 2. दुग्धि   | दुग्धं  | दुग्ध   | दुह्याः    | दुह्यातं  | दुह्यात |
| 1. दोग्धानि | दोहाव   | दोहाम   | दुह्यां    | दुह्याव   | दुह्याम |

Present. Past. Future.

Middle, दुग्धे, दुदुहे, दोग्धा.

| Present.    |           |          | Imperfect. |             |          |
|-------------|-----------|----------|------------|-------------|----------|
| 3. दुग्धे   | दुहान्ते  | दुहन्ते  | अदुग्ध     | अदुहान्तां  | अदुहन्   |
| 2. धुधे     | दुहाथे    | दुग्धे   | अदुग्धाः   | अदुहाथां    | अदुग्धं  |
| 1. दुहे     | दुहरे     | दुह्यरे  | अदुहि      | अदुहहि      | अदुह्यहि |
| Imperative. |           |          | Potential. |             |          |
| 3. दुग्धां  | दुहान्तां | दुहन्तां | दुहीय      | दुहीयान्तां | दुहीयन्  |
| 2. धुह्य    | दुहाथां   | धुग्धं   | दुहीयाः    | दुहीयाथां   | दुहीध्वं |
| 1. दौहि     | दोहावहि   | दोहामहि  | दुहीय      | दुहीयहि     | दुहीमहि  |

Pres. Past. Future.

So conjugate दिह् (अ, ञ, औ) to plaster, दिग्धि, दिग्धे, दिदेह, दिदिहे, दिग्धा.

લિક્ (લ, લો, લ) *to lick.*

Present. Past. Future.

Active, લેલિ, લિલેલ, લેલા.

| Present. |       |         | Imperfect. |       |         |
|----------|-------|---------|------------|-------|---------|
| Sing.    | Dual. | Plural. | Sing.      | Dual. | Plural. |
| 3. લેલિ  | લીલઃ  | લિલન્તિ | અલેલ્      | અલીલં | અલિલન્  |
| 2. લેલિ  | લીલઃ  | લીલ     | અલેલ્      | અલીલં | અલીલ    |
| 1. લેલિ  | લિલઃ  | લિલ્લઃ  | અલેલં      | અલિલ્ | અલિલ્લ  |

| Imperative. |       |         | Potential. |           |          |
|-------------|-------|---------|------------|-----------|----------|
| 3. લેલુ     | લીલં  | લિલન્તુ | લિલ્યાન્   | લિલ્યાતાં | લિલ્યુઃ  |
| 2. લીલિ     | લીલં  | લીલ     | લિલ્યાઃ    | લિલ્યાતાં | લિલ્યાન્ |
| 1. લેલાનિ   | લેલાવ | લેલામ   | લિલ્યાં    | લિલ્યાવ   | લિલ્યામ  |

Middle, લીલે, લિલિલે, લેલા.

| Present. |        |        | Imperfect. |         |         |
|----------|--------|--------|------------|---------|---------|
| 3. લીલે  | લિલિલે | લિલિલે | અલીલ       | અલિલિલિ | અલિલિલ  |
| 2. લિલે  | લિલિલે | લીલે   | અલીલઃ      | અલિલિલિ | અલિલિલં |
| 1. લિલે  | લિલિલે | લિલિલે | અલીલિ      | અલિલિલિ | અલિલિલિ |

| Imperative. |        |         | Potential. |          |          |
|-------------|--------|---------|------------|----------|----------|
| 3. લીલં     | લિલિલિ | લિલિલિ  | લિલિલિ     | લિલિલિલિ | લિલિલિલ  |
| 2. લિલિ     | લિલિલિ | લીલિ    | લિલિલિઃ    | લિલિલિલિ | લિલિલિલં |
| 1. લેલે     | લેલાવે | લેલામવે | લિલિલિ     | લિલિલિલિ | લિલિલિલિ |

લુ (લ, લ) *to praise.* Active, લોતિ, લુલાવ, લોતા.

| Present. |      |         | Imperfect. |        |        |
|----------|------|---------|------------|--------|--------|
| 3. લોતિ  | લુતઃ | લુવન્તિ | અલોત્      | અલુતાં | અલુવન્ |
| 2. લોતિ  | લુતઃ | લુત     | અલોઃ       | અલુતાં | અલુત   |
| 1. લોતિ  | લુતઃ | લુતઃ    | અલુત્      | અલુત   | અલુત   |

| Imperative. |       |         | Potential. |         |        |
|-------------|-------|---------|------------|---------|--------|
| 3. લોતુ     | લુતાં | લુવન્તુ | લુયાન્     | લુયાતાં | લુયુઃ  |
| 2. લુતિ     | લુતાં | લુત     | લુયાઃ      | લુયાતાં | લુયાન્ |
| 1. લુલાનિ   | લુલાવ | લુલામ   | લુયાં      | લુયાવ   | લુલામ  |

V

Middle, कृते, तुष्टवे, कोता.

| Present. |        |         | Imperfect. |          |          |
|----------|--------|---------|------------|----------|----------|
| Sing.    | Dual.  | Plural. | Sing.      | Dual.    | Plural.  |
| 3. कृते  | कृवते  | कृवते   | अकृत       | अकृवातां | अकृवन्   |
| 2. कृवे  | कृवाथे | कृध्वे  | अकृथाः     | अकृवाथां | अकृध्वं  |
| 1. कृवे  | कृवहे  | कृमहे   | अकृवि      | अकृवावहि | अकृवामहि |

| Imperative. |         |         | Potential. |           |          |
|-------------|---------|---------|------------|-----------|----------|
| 3. कृतां    | कृवातां | कृवतां  | कृवीत      | कृवीयातां | कृवीरन्  |
| 2. कृष्व    | कृवाथां | कृध्वं  | कृवीथाः    | कृवीयाथां | कृवीध्वं |
| 1. कृवै     | कृवावहै | कृवामहै | कृवीथ      | कृवीवहि   | कृवीमहि  |

The other parts being simple and regular, require no elucidation.

The above कृ with तु, to injure, कृ, to praise, and वृ, to sound, have two forms in the persons where गुण is admitted, as in addition to the above regular form they make, Prest. कृवीति. Imp. अकृवीत्. Imper. कृवीतु.

So conjugate the following in the active voice only.

| Root.                  | Meaning. | Present. | Past.   | Future.    |
|------------------------|----------|----------|---------|------------|
| कु (कृ) to sound       |          | कैति,    | चुकाव   | कोता       |
| कु (कृ) to sneeze,     |          | कैति     | चुकाव   | कविता      |
| कुणु (कृ) to whet,     |          | कृणोति   | चुक्णाव | कृण्विता   |
| कु (कृ) to praise,     |          | नैति     | नुनाव   | नेता नविता |
| तु (कृ) to injure,     |          | नैति     | तुताव   | तोता तविता |
| यु (कृ) to go before,  |          | यैति     | दुयाव   | योता       |
| यु (कृ) to mix,        |          | यैति     | युयाव   | योता       |
| वृ (कृ) to sound,      |          | रैति     | वराव    | रोता रविता |
| वृ (कृ) to bring forth |          | रैति,    | मुषाव,  | रोता       |
| वृ (कृ) to distil,     |          | रैति     | मुष्याव | रविता      |

And कृ (कृ) to secrete, कृते, कृकृते, कोता, in the middle voice only.

2. Active Verbs.

Pres. Past. Future.

धा-ल, *to preserve*, धाति, धौ, धाता.

| Present. |       |         | Imperfect. |        |            |
|----------|-------|---------|------------|--------|------------|
| Sing.    | Dual. | Plural. | Sing.      | Dual.  | Plural.    |
| 3. धाति  | धातः  | धान्ति  | अधात्      | अधातां | अधान् अधुः |
| 2. धासि  | धाथः  | धाथ     | अधाः       | अधातं  | अधात       |
| 1. धामि  | धावः  | धामः    | अधां       | अधाव   | अधाम       |

| Imperative. |       |      | Potential. |         |       |
|-------------|-------|------|------------|---------|-------|
| 3. धातु     | धातां | धानु | धायात्     | धायातां | धायुः |
| 2. धासि     | धातं  | धात  | धायाः      | धायातं  | धायात |
| 1. धामि     | धाव   | धाम  | धायां      | धायाव   | धायाम |

So conjugate the following verbs.

| Root.      | Meaning.                   | Present. | Past. | Future. |
|------------|----------------------------|----------|-------|---------|
| ख्या (ख)   | <i>to relate,</i>          | ख्याति   | खसी   | ख्याता  |
| धा (ध)     | <i>to save,</i>            | धाति     | तधौ   | धाता    |
| दा (द)     | <i>to cut,</i>             | दाति     | ददौ   | दाता    |
| हा (ह)     | <i>to sleep, run away,</i> | हाति     | दहौ   | हाता    |
| खा (क)     | <i>to eat,</i>             | खाति     | पक्षौ | खाता    |
| भा (ल)     | <i>to be splendid,</i>     | भाति     | बभौ   | भाता    |
| मा (म)     | <i>to measure,</i>         | माति     | ममौ   | माता    |
| वा (व)     | <i>to go,</i>              | वाति     | वधौ   | वाता    |
| रा (र)     | <i>to give,</i>            | राति     | ररौ   | राता    |
| ला (ल)     | <i>to get,</i>             | लाति     | ललौ   | लाता    |
| वा (व)     | <i>to blow,</i>            | वाति     | वधौ   | वाता    |
| त्रा (त्र) | <i>to cook,</i>            | त्राति   | त्रशौ | त्राता  |
| स्ना (स्न) | <i>to bathe,</i>           | स्नाति   | स्नसौ | स्नाता  |

वी (वृ) *to go, throw, conceive*, वेति, विवाच, वेता.

| Present. |      |         | Imperfect. |        |          |
|----------|------|---------|------------|--------|----------|
| 3. वेति  | वीतः | विबन्ति | अवेत्      | अवीतां | अविद्यन् |
| 2. वेसि  | वीथः | वीथ     | अवेः       | अवीतं  | अवीत     |
| 1. वेमि  | वीवः | वीमः    | अविद्यं    | अवीव   | अवीम     |

| Imperative. |       |         | Potential. |          |         |
|-------------|-------|---------|------------|----------|---------|
| Sing.       | Dual. | Plural. | Sing.      | Dual.    | Plural. |
| 3. वेतु     | वीतां | विबन्तु | वीयान्     | वीयानां  | वीयुः   |
| 2. वीषि     | वीतं  | वीत     | वीयाः      | वीयान्तं | वीयान्  |
| 1. विबानि   | विषाव | विषाम   | वीयां      | वीयाव    | वीयाम   |

वदु (अ, व) to weep, to cry, रोदिति, वरोद, रोदिता.

| Present.  |         |         | Imperfect.   |        |       |
|-----------|---------|---------|--------------|--------|-------|
| 3. रोदिति | वदितः   | वदन्ति  | अरोदत्, दीत् | अवदितं | अवदन् |
| 2. रोदिति | वदिष्यः | वदिष्य  | अरोदः, दीः   | अवदितं | अवदित |
| 1. रोदिति | वदिष्यः | वदिष्यः | अरोदं        | अवदिव  | अवदिम |

| Imperative. |        |        | Potential. |           |         |
|-------------|--------|--------|------------|-----------|---------|
| 3. रोदितु   | वदितां | वदन्तु | वद्यान्    | वद्यातां  | वद्युः  |
| 2. वदिषि    | वदितं  | वदित   | वद्याः     | वद्यान्तं | वद्यान् |
| 1. रोदानि   | रोदाव  | रोदान  | वद्यां     | वद्याव    | वद्याम  |

So अश्नु (लु, व) to breathe, to live, जश्नु (लु, व, च) to eat, to laugh, जश्नु, (लु, व) to breathe, अश्नु (लु, व, चै, जि) to sleep.

शास् (अ,) to rule or govern, शास्ति, शासास, शासिता.

| Present.  |        |         | Imperfect. |          |        |
|-----------|--------|---------|------------|----------|--------|
| 3. शास्ति | शिक्षः | शासन्ति | अशात्      | अशिक्षां | अशासुः |
| 2. शास्ति | शिक्षः | शिक्ष   | अशात्      | अशिक्षं  | अशिक्ष |
| 1. शास्ति | शासः   | शासः    | अशासं      | अशास     | अशास   |

| Imperative. |         |       | Potential. |            |          |
|-------------|---------|-------|------------|------------|----------|
| 3. शास्तु   | शिक्षां | शासतु | शास्यात्   | शास्यातां  | शास्युः  |
| 2. शाधि     | शिक्षं  | शिक्ष | शास्याः    | शास्यान्तं | शास्यान् |
| 1. शासानि   | शासाव   | शासाम | शास्यां    | शास्याव    | शास्याम  |

शस् (लु, र) to sleep, शस्ति, शसास, शसिता.

|        |       |      |        |      |         |          |        |
|--------|-------|------|--------|------|---------|----------|--------|
| Pres.  | शस्ति | शसः  | शसन्ति | Imp. | अशत्    | अशसां    | अशसन्  |
| Imper. | शस्तु | शसां | शसन्तु | Pot. | शस्यात् | शस्यातां | शस्युः |

Present. Past. Future.

चकास् (क्, च, ञ) to shine, चकासि, चकासाश्चकार, चकासिता.

Pres. चकासि चकास्यः चकासति | Imp. अचकात् अचकासां अचकासुः  
 Imper. चकासु चकासां चकासतु | Pot. चकास्यात् चकास्यातां चकास्युः

## 3. Deponent Verbs.

Present. Past. Future.

दीधी (ङ, लु, ञ, र) to shine, दीधीते, दीधीचक्रे, दीधिता.

Present.

| Sing.     | Dual.    | Plural.  |
|-----------|----------|----------|
| 3. दीधीते | दीध्याते | दीध्यते  |
| 2. दीधीषे | दीध्याषे | दीधीध्वे |
| 1. दीध्ये | दीधीवहे  | दीधीमहे  |

Imperfect.

| Sing.    | Dual.      | Plural.   |
|----------|------------|-----------|
| अदीधीत   | अदीध्यातां | अदीध्यत   |
| अदीधीषाः | अदीध्याषां | अदीधीध्वं |
| अदीधी    | अदीधीवहि   | अदीधीमहि  |

Imperative.

|            |           |           |
|------------|-----------|-----------|
| 3. दीधीतां | दीध्यातां | दीध्यतां  |
| 2. दीधीष्व | दीध्याषां | दीधीध्वं  |
| 1. दीध्ये  | दीध्यावहे | दीध्यामहे |

Potential.

|          |            |           |
|----------|------------|-----------|
| अदीधीत   | अदीधीयातां | अदीधीरन्  |
| अदीधीषाः | अदीधीयाषां | अदीधीध्वं |
| अदीधीष   | अदीधीवहि   | अदीधीमहि  |

So also वेवी (ञ, ङ) to shine, वीवीते, वीवीचक्रे, वीविता.

वू (लु, ञ, र, ङ) to bring forth, व्रूते, व्रुषुवे, व्रोता or व्रविता.

Present.

|           |            |          |
|-----------|------------|----------|
| 3. व्रूते | व्रुवान्ते | व्रुवते  |
| 2. व्रूषे | व्रुवाषे   | व्रूध्वे |
| 1. व्रूषे | व्रूवहे    | व्रूमहे  |

Imperfect.

|          |            |           |
|----------|------------|-----------|
| अव्रूत   | अव्रुवातां | अव्रुवत   |
| अव्रूषाः | अव्रुवाषां | अव्रूध्वं |
| अव्रूषि  | अव्रुवावहि | अव्रुवमहि |

Imperative.

|            |           |          |
|------------|-----------|----------|
| 3. व्रूतां | व्रुवातां | व्रुवतां |
| 2. व्रूष्व | व्रुवाषां | व्रूध्वं |
| 1. व्रूषे  | व्रुवावहे | व्रुवमहे |

Potential.

|           |             |            |
|-----------|-------------|------------|
| व्रूनीत   | व्रुवीयातां | व्रुवीरन्  |
| व्रुवीषाः | व्रुवीयाषां | व्रुवीध्वं |
| व्रुवीष   | व्रुवीवहि   | व्रुवीमहि  |

रूङ् (ञ, ङ) to praise, रूङ्ते, रूङाचक्रे, रूङिता.

Present.

|           |        |          |
|-----------|--------|----------|
| 3. रूङ्ते | रूङाते | रूङते    |
| 2. रूङिषे | रूङाषे | रूङिध्वे |
| 1. रूङे   | रूङवहे | रूङमहे   |

Imperfect.

|       |         |                  |
|-------|---------|------------------|
| रूङ   | रूङातां | रूङत             |
| रूङाः | रूङाषां | रूङध्वं रूङिध्वं |
| रूङि  | रूङवहि  | रूङमहि           |

| Imperative. |        |         | Potential. |          |         |
|-------------|--------|---------|------------|----------|---------|
| Sing.       | Dual.  | Plural. | Sing.      | Dual.    | Plural. |
| 3. ईडां     | ईडातां | ईडतां   | ईडोत       | ईडोयातां | ईडोरन्  |
| 2. ईडिष्व   | ईडायां | ईडिध्वं | ईडोथाः     | ईडोयाथां | ईडोध्वं |
| 1. ईडे      | ईडावहे | ईडामहे  | ईडोय       | ईडोवहि   | ईडोमहि  |

So ईष् (ल, ङ) to rule, ईष्टे, ईशाचक्रे, ईशिता.

|        |                         |      |                      |
|--------|-------------------------|------|----------------------|
| Pres.  | ईष्टे, ईशान्ते, ईशन्ते. | Imp. | एष्ट ऐशानां ऐशन्ते   |
| Imper. | ईष्टा ईशानां ईशतां      | Pot. | ईशीत ईशीयातां ईशीरन् |

ईर् (ल, ङ) to go, to shake, ईर्मे, ईराचक्रे, ईरिता.

| Present. |         |        | Imperfect. |        |        |
|----------|---------|--------|------------|--------|--------|
| 3. ईर्मे | ईरान्ते | ईरन्ते | ऐर्मे      | ऐरानां | ऐरन्ते |
| 2. ईर्वे | ईराथे   | ईर्वे  | ऐर्याः     | ऐरायां | ऐर्वे  |
| 1. ईरे   | ईर्वहे  | ईर्महे | ऐरि        | ऐर्वहि | ऐर्महि |

| Imperative. |        |        | Potential. |          |         |
|-------------|--------|--------|------------|----------|---------|
| 3. ईर्मां   | ईरानां | ईरतां  | ईरीत       | ईरीयातां | ईरीरन्  |
| 2. ईर्वे    | ईरायां | ईर्वे  | ईरीथाः     | ईरीयाथां | ईरीध्वं |
| 1. ईरे      | ईरावहे | ईरामहे | ईरीय       | ईरीवहि   | ईरीमहि  |

आस् (ल, ङ, लि) to set, आस्ते, आसांचक्रे, आसिता.

| Present. |         |        | Imperfect. |        |        |
|----------|---------|--------|------------|--------|--------|
| 3. आस्ते | आसान्ते | आसन्ते | आसन्ते     | आसानां | आसन्ते |
| 2. आस्ते | आसाथे   | आध्वे  | आस्याः     | आसायां | आध्वं  |
| 1. आसे   | आसवहे   | आसामहे | आसि        | आसहि   | आसमहि  |

| Imperative. |        |        | Potential. |          |         |
|-------------|--------|--------|------------|----------|---------|
| 3. आसां     | आसानां | आसतां  | आसीत्      | आसीयातां | आसीरन्  |
| 2. आस       | आसायां | आध्वं  | आसीथाः     | आसीयाथां | आसीध्वं |
| 1. आसे      | आसावहे | आसामहे | आसीय       | आसीवहि   | आसीमहि  |

So वस् (ल, ङ) to clothe, वस्ते, वसे, वसिता or वस्ना.

|        |                      |      |                       |
|--------|----------------------|------|-----------------------|
| Pres.  | वस्ते वसान्ते वसन्ते | Imp. | अवस्त अवसानां अवसन्ते |
| Imper. | वस्तां वसानां वसतां  | Pot. | वसीत वसीयातां वसीरन्  |

इच् (अ, ऊ, ई) *to mix, to coalesce*, इक्ते, पइचे, परिंता.

| Present. |       |         | Imperfect. |         |         |
|----------|-------|---------|------------|---------|---------|
| Sing.    | Dual. | Plural. | Sing.      | Dual.   | Plural. |
| 3. इक्ते | इचाते | इचते    | अइक्ते     | अइचातां | अइचते   |
| 2. इचे   | इचाथे | इग्धे   | अइक्थाः    | अइचाथां | अइग्धं  |
| 1. इचे   | इवहे  | इक्महे  | अइचि       | अइचहि   | अइक्महि |

| Imperative. |        |        | Potential. |          |         |
|-------------|--------|--------|------------|----------|---------|
| 3. इक्तां   | इचातां | इचतां  | इचीत       | इचीयातां | इचीरन्  |
| 2. इक्ख     | इचाथां | इग्धं  | इचीथाः     | इचीयाथां | इचीध्वं |
| 1. पच       | पचावहे | पचीमहे | इचीय       | इचीवहि   | इचीमहि  |

So इज् (अ, ऊ, ई) *to abandon*, इक्ते, वइजे, वजिता.

पिज् (अ, ऊ, ई) *to paint*, पिक्ते, पिपिजे, पिञ्जिता.

| Present.  |        |        | Imperfect. |          |         |
|-----------|--------|--------|------------|----------|---------|
| 3. पिक्ते | पिजाते | पिजते  | अपिक्ते    | अपिजातां | अपिजते  |
| 2. पिजे   | पिजाथे | पिग्धे | अपिक्थाः   | अपिजाथां | अपिग्धं |
| 1. पिजे   | पिजवहे | पिजमहे | अपिजि      | अपिजहि   | अपिजमहि |

| Imperative. |         |         | Potential. |           |          |
|-------------|---------|---------|------------|-----------|----------|
| 3. पिक्तां  | पिजातां | पिजतां  | पिजीत      | पिजीयातां | पिजीरन्  |
| 2. पिक्ख    | पिजाथां | पिग्धं  | पिजीथाः    | पिजीयाथां | पिजीध्वं |
| 1. पिजे     | पिजावहे | पिजामहे | पिजीय      | पिजीवहि   | पिजीमहि  |

So conjugate निज् (अ, ऊ, ई) *to purify*, निक्ते निनिजे निञ्जिता.

शिज् (अ, ऊ, ई) *to tinkle*, शिक्ते शिमिजे शिञ्जिता.

इस् (अ, ऊ, ई) *to kiss*, निंजे निनिसे निञ्जिता is nearly the same.

|        |        |          |         |      |        |            |          |
|--------|--------|----------|---------|------|--------|------------|----------|
| Pres.  | निंजे  | निंसाते  | निंसते  | Imp. | अनिंस  | अनिंसातां  | अनिंसत   |
| Imper. | निंखां | निंसातां | निंसतां | Pot. | निंसोत | निंसोयातां | निंसोरन् |

So कस् (अ, ऊ, ई) *to go, to govern*, कंजे, चकंसे, कसिता.

For the irregulars of this conjugation—*अधी*, to read, *कर्तु*, to cover, *अस्*, to be, *इ*, to go, *अद्*, eat, (whence the name *अदादि*), *अच्*, to speak, *जाग्र*, to awake, *दरिद्रा*, to be poor, *भू* and *वच्*, to speak, *धृज्*, to cleanse, *वस*, to desire, *विद्*, to know, *श्री*, to lie down, *हन्*, to kill—see the anomalous Verbs.

There are about seventy Primitives of this conjugation.

### THIRD CONJUGATION.

The third Conjugation has the first syllable of the root reduplicated, and the last united with the different terminations, as in the preceding conjugation.

It has *इ* for the reduplication of *अ*, a short for a long vowel, a smooth for a rough consonant, *च* for *क*, and *ज* for *ह*; as, *भृ* (जि. ज) to nourish, *विभर्त्ति*, *भी* (जि) to fear, *विभेति*. *वित्* (जि) to know, *चिकेति*. *उ* (चि) to sacrifice, *जुहोति*.

A penultimate vowel requires *guṇa* also a final vowel whether long or short, in the same instances as in the preceding conjugation.

In the 3rd person plural of the Imperfect, the final vowel requires *guṇa* and the termination *अन्* is changed to *उः*; as, *अविभरः*, &c. in the third person plural of the present, *न्* is dropped as, *विभति* and not *विभन्ति*.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | बिभर्त्ति | बिभ्रतः | बिभ्रति |
| 2. | बिभर्षि   | बिभ्रथः | बिभ्रथ  |
| 1. | बिभर्मि   | बिभ्रवः | बिभ्रमः |

## IMPERFECT TENSE.

|    | Singular. | Dual.     | Plural. |
|----|-----------|-----------|---------|
| 3. | अबिभः     | अबिभ्रतां | अबिभ्रः |
| 2. | अबिभः     | अबिभ्रतं  | अबिभ्रत |
| 1. | अबिभरं    | अबिभ्रव   | अबिभ्रम |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | बिभर्तु   | बिभ्रतां | बिभ्रतु |
| 2. | बिभ्रहि   | बिभ्रतं  | बिभ्रत  |
| 1. | बिभरानि   | बिभ्रानि | बिभ्राम |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | बिभ्रयात् | बिभ्रयातां | बिभ्रयुः |
| 2. | बिभ्रयाः  | बिभ्रयातं  | बिभ्रयात |
| 1. | बिभ्रयां  | बिभ्रयाव   | बिभ्रयाम |

## PERFECT.

|    | Singular. | Dual. | Plural. |
|----|-----------|-------|---------|
| 3. | बभार      | बभतुः | बभुः    |
| 2. | बभर्थ     | बभथुः | बभन्    |
| 1. | बभार बभर  | बभूव  | बभूम    |

## FIRST FUTURE.

|    | Singular.   | Dual.       | Plural.     |
|----|-------------|-------------|-------------|
| 3. | भर्त्ता     | भर्त्तारौ   | भर्त्तारः   |
| 2. | भर्त्तासि   | भर्त्ताख्यः | भर्त्ताख्य  |
| 1. | भर्त्तास्मि | भर्त्तास्वः | भर्त्तास्वः |

## SECOND FUTURE.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | भरिष्यति  | भरिष्यतः  | भरिष्यन्ति |
| 2. | भरिष्यसि  | भरिष्यथः  | भरिष्यथ    |
| 1. | भरिष्यामि | भरिष्यावः | भरिष्यामः  |

## INDEFINITE.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | अभार्षीत् | अभार्ष्टौ | अभार्षुः |
| 2. | अभार्षीः  | अभार्ष्टे | अभार्ष्ट |
| 1. | अभार्षं   | अभार्ष्व  | अभार्ष्व |

## PRECATIVE MOOD.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | भियात्    | भियास्तौ | भियासुः |
| 2. | भियाः     | भियास्तं | भियास्त |
| 1. | भियासं    | भियास्व  | भियास्व |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | अभरिष्यत् | अभरिष्यतां | अभरिष्यन् |
| 2. | अभरिष्यः  | अभरिष्यतं  | अभरिष्यत  |
| 1. | अभरिष्यं  | अभरिष्याव  | अभरिष्याम |

Infinitive Mood, भूतुं.

## PARTICIPLES.

|          |          |                  |
|----------|----------|------------------|
| Present, | बिभ्रत्  | (त् तो त्)       |
| Perfect, | बभूवस्   | (वान् बभुघी वत्) |
| Future,  | भरिष्यत् | (न् तो त्)       |
| Indef.   | भूतवत्   | (वान् वती वत्)   |

In like manner decline the active verbs.

|                                       | Present.   | Past.  | Future.   |
|---------------------------------------|------------|--------|-----------|
| हृ (ङि, र्) <i>to leak, to shine,</i> | जिघर्त्ति  | जिघार  | घर्षी     |
| गुह् (ङि, र्) <i>to hurry,</i>        | गुहोर्त्ति | गुहोर् | गोहर्त्ता |
| इ (ङि) <i>to fill,</i>                | पिपर्त्ति  | पपार   | पर्षी     |
| इ (ङि, र्) <i>to go,</i>              | सिघर्त्ति  | सघार   | सर्षी     |
| इ (ङि, र्) <i>to ravish,</i>          | जिहर्त्ति  | जहार   | हर्षी     |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | बिभ्रते   | बिभ्राते | बिभ्रते   |
| 2. | बिभ्रथे   | बिभ्राथे | बिभ्रध्वे |
| 1. | बिभ्रे    | बिभ्रवहे | बिभ्रमहे  |

## IMPERFECT TENSE.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | अबिभूत    | अबिभूतां | अबिभूत    |
| 2. | अबिभूथाः  | अबिभूथां | अबिभूध्वं |
| 1. | अबिभि     | अबिभूवहि | अबिभूमहि  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | बिभूतां   | बिभूतां | बिभूतां  |
| 2. | बिभूध्व   | बिभूथां | बिभूध्वं |
| 1. | बिभू      | बिभूवहि | बिभूमहि  |

## POTENTIAL MOOD.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | बिभीत     | बिभीयातां | बिभीरन्  |
| 2. | बिभीथाः   | बिभीयाथां | बिभीध्वं |
| 1. | बिभीय     | बिभीवहि   | बिभीमहि  |

## PERFECT.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | बभू       | बभूते   | बभूरे   |
| 2. | बभूध्वे   | बभूध्वे | बभूध्वे |
| 1. | बभू       | बभूवहे  | बभूमहे  |

## FIRST FUTURE.

|    | Singular. | Dual.     | Plural.     |
|----|-----------|-----------|-------------|
| 3. | भर्ता     | भर्तारौ   | भर्तारः     |
| 2. | भर्तासे   | भर्तासाथे | भर्तासाध्वे |
| 1. | भर्ताहे   | भर्तासहे  | भर्तासहे    |

## SECOND FUTURE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | भरिष्यते  | भरिष्येते  | भरिष्यन्ते |
| 2. | भरिष्यसे  | भरिष्येधे  | भरिष्यध्वे |
| 1. | भरिष्ये   | भरिष्यावहे | भरिष्यामहे |

## INDEFINITE.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | अभ्यत     | अभ्यतातां | अभ्यत    |
| 2. | अभ्यथाः   | अभ्यथाथां | अभ्यध्वं |
| 1. | अभ्यमि    | अभ्यमहि   | अभ्यमहि  |

## PRECATIVE MOOD.

|    | Singular. | Dual.      | Plural. |
|----|-----------|------------|---------|
| 3. | भवीष्ट    | भवीयास्तां | भवीरन्  |
| 2. | भवीष्ठाः  | भवीयास्थां | भवीध्वं |
| 1. | भवीय      | भवीवहि     | भुवीमहि |

## SUBJUNCTIVE MOOD.

|    | Singular.  | Dual.       | Plural.     |
|----|------------|-------------|-------------|
| 3. | अभरिष्यत   | अभरिष्येतां | अभरिष्यन्त. |
| 2. | अभरिष्यथाः | अभरिष्येथां | अभरिष्यध्वं |
| 1. | अभरिष्ये   | अभरिष्यावहि | अभरिष्यामहि |

## Infinitive Mood, भूँ.

## PARTICIPLES.

|             |             |                |
|-------------|-------------|----------------|
| Present,    | बिभ्याद्य   | ( यः या यं )   |
| Perfect,    | वभ्याद्य    | ( यः या यं )   |
| Future,     | भरिष्यमाद्य | ( यः या यं )   |
| Indefinite, | भ्यतवत्     | ( वत् वती वत ) |

SYNOPSIS OF THE THIRD CONJUGATION OF  
VERBS IN THE THREE VOICES.

| <i>Indicative.</i>        | Active.               | Middle.   | Passive.  |
|---------------------------|-----------------------|-----------|-----------|
| Present,                  | बिभर्त्ति             | बिभृते    | भियते     |
| Imperfect,                | अबिभः                 | अबिभृत    | अभियत     |
| Perfect,                  | बभार                  | बभे       | बभे       |
| 1st Future,               | भर्त्ता               | भर्त्ता   | भर्त्ता   |
| 2nd Future,               | भरिष्यति              | भरिष्यते  | भरिष्यते  |
| Indefinite,               | अभाषीत्               | अभृत      | अभारि     |
| <i>Imperative,</i>        | बिभर्तु               | बिभृतां   | भियतां    |
| <i>Potential,</i>         | बिभृयात्              | बिभीत     | भियेत     |
| <i>Precative,</i>         | भियात्                | भृषीष्ट   | भृषीष्ट   |
| <i>Subjunctive,</i>       | अभरिष्यत्             | अभरिष्यत  | अभरिष्यत  |
| <i>Infinitive,</i>        | भर्त्तुं              | भर्त्तु   | भर्त्तुं  |
| <i>Participles, pres.</i> | बिभ्रत्               | बिभ्राण   | भियमाण    |
| Perfect,                  | बिभृवस्               | बभ्राण    | बभ्राण    |
| Future,                   | भरिष्यत्              | भरिष्यमाण | भरिष्यमाण |
| Indefinite,               | भृतवत्                | भृतवत्    | भृत       |
| Indeclinable, pres.       | भारम्भारं             |           |           |
| Indeclinable, past,       | भृत्वा प्रभृत्य       |           |           |
| Adjectival,               | भर्त्तव्य भरणीय भृत्य |           |           |
| Reflective,               | भेलिम                 |           |           |

Verbs of the third conjugation are not numerous, we shall therefore, as they are rather difficult, give an account of them all.

1. *Common.*

Pres. Past. Future.

दा (दि, ज, ड) to give. Active, ददाति, ददौ, दाता. Past par. दत्त.

| Present. |       |      | Imperfect. |       |             |
|----------|-------|------|------------|-------|-------------|
| 3. ददाति | दत्तः | ददति | अददात्     | अददां | अददुः अददन् |
| 2. ददासि | दत्थः | ददसि | अददाः      | अददन् | अददन्       |
| 1. ददामि | दद्वः | ददमः | अददां      | अदद्व | अददम        |

| Imperative. |      |      | Potential. |          |         |
|-------------|------|------|------------|----------|---------|
| 3. ददातु    | ददां | ददतु | दद्यात्    | दद्यातां | दद्युः  |
| 2. ददेहि    | ददां | ददत  | दद्याः     | दद्यान्  | दद्यात  |
| 1. ददामि    | ददाथ | ददाम | दद्यां     | दद्यान्  | दद्यान् |

Middle, दत्ते, ददे, दाता.

| Present. |       |      | Imperfect. |         |        |
|----------|-------|------|------------|---------|--------|
| 3. दत्ते | ददाते | ददत  | अदत्त      | अददातां | अददत्त |
| 2. दत्थे | ददाथे | ददथे | अदत्थाः    | अददाथां | अददथं  |
| 1. ददे   | ददथे  | ददथे | अददि       | अदद्वहि | अददमहि |

| Imperative. |        |        | Potential. |          |        |
|-------------|--------|--------|------------|----------|--------|
| 3. ददां     | ददातां | ददतां  | ददीत       | ददीयातां | ददीरन् |
| 2. दत्थ     | ददाथां | ददथं   | ददीथाः     | ददीयाथां | ददीधं  |
| 1. ददे      | ददामहे | ददामहे | ददीथ       | ददीमहि   | ददीमहि |

धा (धि, ज, ड) to have, to hold, to keep.

Active, दधाति, दधौ, धाता. Past par. द्धित.

| Present. |       |      | Imperfect. |       |             |
|----------|-------|------|------------|-------|-------------|
| 3. दधाति | धत्तः | दधति | अदधात्     | अदधां | अदधुः अदधन् |
| 2. दधासि | धत्थः | दधसि | अदधाः      | अदधन् | अदधन्       |
| 1. दधामि | दध्वः | दधमः | अदधां      | अदध्व | अदधम        |

| Imperative. |        |      | Potential. |          |        |
|-------------|--------|------|------------|----------|--------|
| 3. दधातु    | धत्तां | दधतु | दध्यात्    | दध्यातां | दध्युः |
| 2. धेहि     | धत्तं  | धत्त | दध्याः     | दध्यातं  | दध्यात |
| 1. दधानि    | दधाव   | दधाम | दध्यां     | दध्याव   | दध्याम |

Middle, धत्, दधे, धाता.

| Present. |         |       | Imperfect. |           |        |
|----------|---------|-------|------------|-----------|--------|
| 3. धत्ते | दध्याते | दधते  | अधत्त      | अदध्यातां | अदधत   |
| 2. धत्से | दध्याथे | दध्से | अधत्थाः    | अदध्याथां | अदध्से |
| 1. दधे   | दध्वहे  | दधहे  | अदधि       | अदध्वहि   | अदधहि  |

| Imperative. |          |        | Potential. |          |         |
|-------------|----------|--------|------------|----------|---------|
| 3. धत्तां   | दध्यातां | दधतां  | दधीत       | दधीयातां | दधीरन्  |
| 2. धत्स्य   | दध्याथां | धत्से  | दधीथाः     | दधीयाथां | दधीध्वं |
| 1. दधे      | दधावहे   | दधामहे | दधीथ       | दधीवहि   | दधीमहि  |

विज् (छि, ज, औ, इर्) to separate, to distinguish.

| Present.          | Past.  | Future. |
|-------------------|--------|---------|
| Active, वेवेक्षि, | विवेज, | वेक्षा. |

| Present.    |           |           | Imperfect. |              |              |
|-------------|-----------|-----------|------------|--------------|--------------|
| 3. वेवेक्षि | विवेक्षते | वेवेक्षति | अवेवेक्ष   | अवेवेक्षां   | अवेवेक्षुः   |
| 2. वेवेक्षि | विवेक्षथे | वेवेक्षथ  | अवेवेक्षः  | अवेवेक्ष्वां | अवेवेक्षन्   |
| 1. वेवेक्षि | विवेक्षथ  | वेवेक्षन् | अवेवेक्षि  | अवेवेक्ष्वहि | अवेवेक्षन्हि |

| Imperative.   |             |           | Potential.   |               |              |
|---------------|-------------|-----------|--------------|---------------|--------------|
| 3. वेवेक्षु   | वेवेक्षां   | वेवेक्षतु | विवेक्ष्यात् | विवेक्ष्यातां | विवेक्ष्युः  |
| 2. वेवेक्षि   | वेवेक्ष्वां | वेवेक्षन् | विवेक्ष्याः  | विवेक्ष्यातां | विवेक्ष्यान् |
| 1. वेवेक्षानि | वेवेक्षाव   | वेवेक्षाम | विवेक्ष्यां  | विवेक्ष्याव   | विवेक्ष्याम  |

Middle, वेवेक्षे, विवेजे, वेक्षा.

| Present.    |           |           | Imperfect. |              |              |
|-------------|-----------|-----------|------------|--------------|--------------|
| 3. वेवेक्षे | वेवेक्षते | वेवेक्षते | अवेवेक्ष   | अवेवेक्षातां | अवेवेक्षन्   |
| 2. वेवेक्षे | वेवेक्षथे | वेवेक्षथे | अवेवेक्षः  | अवेवेक्ष्वां | अवेवेक्षन्   |
| 1. वेवेजे   | वेवेक्षथ  | वेवेक्षन् | अवेवेक्षि  | अवेवेक्ष्वहि | अवेवेक्षन्हि |

## Imperative.

## Potential.

|                                 |                                  |
|---------------------------------|----------------------------------|
| 3. वेविक्तां वेविजातां वेविजतां | वेविजीत वेविजीयतां वेविजीरन्     |
| 2. वेविष् वेविजाथां वेविग्धं    | वेविजीथाः वेविजीयाथां वेविजीध्वं |
| 1. वेवेजे वेवेजावहे वेवेजामहे   | वेविजीय वेविजीयहि वेविजीमहि      |

So निज् (लि, ज, जौ, रर) *to purify*, and विष् (लि, ज, जौ, ङ) *to surround*, taking गुप्ता in the reduplicated letter.

## 2. Actives.

## Pres. Past. Fut.

The active verbs ज्ञा (लि) *to leave*, जहाति, जहौ, ज्ञाता is thus conjugated.

|                          |                              |
|--------------------------|------------------------------|
| Pres. जहाति जहोतः जहति   | Imp. जजहात् जजहोतां जजुः &c. |
| Imper. जहातु जहोतां जहतु | Pot. जज्यात् जज्यातां जज्युः |

It has three forms in the 2nd person singular of the Imperative; as, जहोहि, जहहि, जहाहि.

In the duals, and in the whole of the Potential, the finals of ज्ञा and ज्ञी may be optionally short; as, जहोतः जहितः, विभीतः or विभितः

भी (लि) *to fear*, विभेति, विभाय, भेता.

## Present.

## Imperfect.

|                          |                              |
|--------------------------|------------------------------|
| 3. विभेति विभीतः विभ्यति | विभिभेत् विभिभीतां विभिभ्युः |
| 2. विभिषि विभीयः विभीष   | विभिभेत् विभिभीतं विभिभीत    |
| 1. विभिषि विभीवः विभीसः  | विभिभय विभिभीव विभिभीन       |

## Imperative.

## Potential.

|                           |                            |
|---------------------------|----------------------------|
| 3. विभेतु विभीतां विभ्यतु | विभीयात् विभीयानां विभीयुः |
| 2. विभीहि विभीतं विभीत    | विभीयाः विभीयानं विभीयात   |
| 1. विभयानि विभयाव विभयाम  | विभीयां विभीयाव विभीयाम    |

So शी (लि) *to be ashamed*, जिज्ञेति, जिज्ञाष, ज्ञेता.

W

Present. Past. Future.

ऊ (ञि) to sacrifice, जुहोति, जुहाव, होता.

|           | Present. |         |  | Imperfect. |          |          |
|-----------|----------|---------|--|------------|----------|----------|
| 3. जुहोति | जुहुतः   | जुहुति  |  | अजुहोत्    | अजुहुतां | अजुहुतुः |
| 2. जुहोषि | जुहुष्यः | जुहुष्य |  | अजुहोः     | अजुहुतं  | अजुहुत   |
| 1. जुहोमि | जुहुवः   | जुहुमः  |  | अजुहव      | अजुहुव   | अजुहुम   |

|             | Imperative. |         |  | Potential. |           |           |
|-------------|-------------|---------|--|------------|-----------|-----------|
| 3. जुहोतु   | जुहुतां     | जुहुतु  |  | जुहुयात्   | जुहुयातां | जुहुयुः   |
| 2. जुहुषि   | जुहुतं      | जुहुत   |  | जुहुयाः    | जुहुयातं  | जुहुयात   |
| 1. जुह्वानि | जुह्वान     | जुह्वान |  | जुहुयां    | जुहुयाव   | जुहुयान * |

\* The conjugation is called ऋदि or जुहोत्यादि from this verb.

धन् (ञि) to yield, produce, दधन्, दधान, धनिता.

|        |        |         |        |      |          |           |          |
|--------|--------|---------|--------|------|----------|-----------|----------|
| Pres.  | दधन्ति | दधन्तः  | दधन्ति | Imp. | अदधन्    | अदधन्तां  | अदधन्तुः |
| Imper. | दधन्तु | दधन्तां | दधन्तु | Pot. | दधन्यात् | दधन्यातां | दधन्युः  |

धिष् (ञि चै) to sound, दिधेष्ट, दिधेष, धेष्टा.

|        |          |           |           |      |            |             |            |
|--------|----------|-----------|-----------|------|------------|-------------|------------|
| Pres.  | दिधेष्टि | दिधेष्टः  | दिधेष्टति | Imp. | अदिधेष्ट   | अदिधेष्टां  | अदिधेष्टुः |
| Imper. | दिधेष्टु | दिधेष्टां | दिधेष्टु  | Pot. | दिधिष्यात् | दिधिष्यातां | दिधिष्युः  |

भम् (ञि चै) to threaten, to shine, बभक्षि, बभक्ष, भक्षा.

|        |        |         |         |      |            |             |           |
|--------|--------|---------|---------|------|------------|-------------|-----------|
| Pres.  | बभक्षि | बभक्षः  | बभक्षन् | Imp. | अबभक्ष     | अबभक्षां    | अबभक्षुः  |
| Imper. | बभक्षु | बभक्षां | बभक्षु  | Pot. | बभक्ष्यात् | बभक्ष्यातां | बभक्ष्युः |

This is irregular in the 3rd persons plural of the first three tenses.

## 3. Deponents.

There are two deponents of this conjugation.

मा (ञि, ङ) to measure, मीमते, ममे, माता.

|           | Present.  |           |  | Imperfect. |            |            |
|-----------|-----------|-----------|--|------------|------------|------------|
| 3. मीमते  | मीमाते    | मीमते     |  | अमीमीत     | अमीमातां   | अमीमत      |
| 2. मीमिषे | मीमाथे    | मीमिषे    |  | अमीमीथाः   | अमीमाथां   | अमीमीध्वं  |
| 1. मीमे   | मीमिष्वहे | मीमिष्वहे |  | अमीमि      | अमीमिष्वहि | अमीमिष्वहि |

| Imperfect. |         |          | Potential. |           |          |
|------------|---------|----------|------------|-----------|----------|
| 3. मिसीतां | मिसातां | मिसतां   | मिसीत      | मिसीयातां | मिसीरञ्  |
| 2. मिसीष्व | मिसाथां | मिसीष्वं | मिसीचाः    | मिसीयाथां | मिसीष्वं |
| 1. मिसै    | मिसावहै | मिसासहै  | मिसीय      | मिसीवहि   | मिसीमहि  |

So वा (चि, छ) *to go*, जिहीते, जहे, जाना.

For the irregular verbs ज् *to go*, and जञ् *to produce*, of this conjugation, see the anomalous verbs in the last section of this chapter.

There are about twenty verbs of this conjugation.

#### FOURTH CONJUGATION.

The fourth Conjugation has य् united with the root, after which it is inflected as a verb of the first conjugation, except that a penultimate short vowel is not lengthened by *guṇa*.

Roots with a final ओ drop it in the Active voice, and in the Passive change it to ई; those with the characteristic भ, change a penultimate अ to आ. As, शप् (य, ज) *to swear, to curse*, शप्यति. दिव् (य) *to play*, दीव्यति. पुष् (य) *to nourish, to support*, पुष्यति. धो (य) *to destroy*, क्षति. *Pass.* सीयते. शम् (य, भ) *to be quiet*, शाम्यति.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | अप्यति    | अप्यतः  | अप्यन्ति |
| 2. | अप्यसि    | अप्यथः  | अप्यथ    |
| 1. | अप्यामि   | अप्यावः | अप्यामः  |

## IMPERFECT TENSE.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | अप्यत्    | अप्यतां | अप्यन्  |
| 2. | अप्यः     | अप्यतं  | अप्यत   |
| 1. | अप्यं     | अप्याव  | अप्याम  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | अप्यतु    | अप्यतां | अप्यन्तु |
| 2. | अप्य      | अप्यतं  | अप्यत    |
| 1. | अप्यामि   | अप्याव  | अप्याम   |

## POTENTIAL MOOD.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अप्येत्   | अप्येतां | अप्येयुः |
| 2. | अप्येः    | अप्येतं  | अप्येत   |
| 1. | अप्येयं   | अप्येव   | अप्येम   |

## PERFECT.

|    | Singular.      | Dual.    | Plural.  |
|----|----------------|----------|----------|
| 3. | अज्ञाय         | अज्ञेतुः | अज्ञेयुः |
| 2. | अज्ञमिथ अज्ञिथ | अज्ञेयुः | अज्ञेय   |
| 1. | अज्ञाय अज्ञय   | अज्ञिव   | अज्ञिम   |

## FIRST FUTURE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | अज्ञा     | अज्ञारौ   | अज्ञारः   |
| 2. | अज्ञासि   | अज्ञास्यः | अज्ञास्य  |
| 1. | अज्ञास्मि | अज्ञास्वः | अज्ञास्वः |

## SECOND FUTURE.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | अप्यति    | अप्यतः  | अप्यन्ति |
| 2. | अप्यसि    | अप्यथः  | अप्यथ    |
| 1. | अप्यामि   | अप्यावः | अप्यामः  |

## INDEFINITE.

|    | Singular.   | Dual.    | Plural.    |
|----|-------------|----------|------------|
| 3. | अज्ञास्योत् | अज्ञातां | अज्ञास्युः |
| 2. | अज्ञास्यीः  | अज्ञातं  | अज्ञात     |
| 1. | अज्ञास्यं   | अज्ञास्व | अज्ञास्व   |

## PRECATIVE MOOD.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अप्यात्   | अप्यातां | अप्यासुः |
| 2. | अप्याः    | अप्यात   | अप्यात   |
| 1. | अप्यासं   | अप्यास्व | अप्यास्व |

## SUBJUNCTIVE MOOD.

|    | Sing.   | Dual.    | Plural. |
|----|---------|----------|---------|
| 3. | अशस्यत् | अशस्यतां | अशस्यन् |
| 2. | अशस्यः  | अशस्यतं  | अशस्यत  |
| 1. | अशस्यं  | अशस्याव  | अशस्याम |

## Infinitive Mood, शस्युं

## PARTICIPLES.

|             |          |                     |
|-------------|----------|---------------------|
| Present,    | शस्यत्   | (न-ती-त्)           |
| Perfect,    | शसिष्वत् | (वान्-पुष्ी-वत्)    |
| Future,     | शस्यत्   | (न-ती-त्)           |
| Indefinite, | शस्यवत्  | (वान्-वती-वत्) शस्य |

## CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root.                | Meaning.            | Present.  | Past.   | Future.         |
|----------------------|---------------------|-----------|---------|-----------------|
| अस् (य, इर, क)       | to throw,           | अस्यति    | आस      | असिता, असा      |
| वृध् (य, उ, र)       | to increase,        | वृधति     | आनर्ध   | वर्धिता         |
| क्रुप् (य, इर)       | to be angry,        | क्रुपति   | चुक्रोप | क्रोपिता        |
| कुस् (य, इर)         | to embrace,         | कुस्यति   | चुक्रोस | क्रोसिता        |
| लभ् (य, इर)          | to be lean,         | लभ्यति    | चकर्श   | कर्शिता         |
| क्रुध् (य, षौ, क्क)  | to be angry,        | क्रुध्यति | चुक्रोध | क्रोद्धा        |
| क्लाम् (य, इर, उ, भ) | to be weary,        | क्लाम्यति | चक्लाम  | क्लामिता        |
| क्लिद् (य, इर, क)    | to be wet,          | क्लियति   | चिक्लोद | क्लोदिता क्लेता |
| जम् (य, इर, उ, भ)    | to bear,            | जाम्यति   | चजाम    | जमिता           |
| चिप् (य, षौ)         | to throw,           | चिप्यति   | चिचेष   | चेष्टा          |
| बुध् (य, षौ, छ)      | to be hungry,       | बुध्यति   | चुबोध   | बोद्धा          |
| बुम् (य, ग)          | to be agitated,     | बुभ्यति   | चुबोभ   | बोभिता          |
| खिद् (य, इर, षौ)     | to be oily or free, | खिद्यति   | चिखेद   | खेत्ता          |
| ग्रध् (य, इर, उ)     | to be greedy,       | ग्रधति    | जगर्ध   | गर्धिता         |

| Root.               | Meaning.           | Present.  | Past.     | Future.           |
|---------------------|--------------------|-----------|-----------|-------------------|
| क्षो (य)            | to cut,            | क्षति     | चक्षौ     | क्षाता            |
| जस् (य, इर, उ)      | to liberate,       | जस्यति    | जजास      | जसिता             |
| जृ (य, इर, म)       | to be old,         | जोर्ष्यति | जजार      | जरीता, जरिता      |
| तम् (य, इर, उ, भ)   | to grieve, desire, | ताम्यति   | तताम      | तमिता             |
| तस् (य, इर, उ)      | to throw, toss,    | तस्यति    | ततास      | तसिता             |
| तुष् (य, चै, छ, जि) | to be pleased,     | तुष्यति   | तुतोष     | तोष्टा            |
| ढष् (य, इर, जि)     | to thirst, desire. | ढष्यति    | ततर्ष     | तर्षिता           |
| ढप् (य, उ, जि)      | to be satisfied,   | ढप्यति    | ततर्ष     | तर्षिता           |
| वस् (य, इर, जि)     | to be afraid,      | वस्यति    | तवास      | वसिता             |
| वृट् (य, मि)        | to cut or break,   | वृव्यति   | तुवोऽट    | वोडिता            |
| दम् (य, इर, उ, भ)   | to subdue,         | दाम्यति   | ददाम      | दमिता             |
| दुष् (य, इर, चै)    | to be faulty,      | दुष्यति   | दुदोष     | दोष्टा            |
| दृप् (य, इर, क)     | to vaunt,          | दृप्यति   | ददर्प     | दर्पिता           |
| दो (य)              | to cut,            | द्यति     | ददौ       | दाता              |
| द्रुष् (य, छ, क)    | to injure,         | द्रुष्यति | द्रुद्रोष | द्रोहिता द्रोम्भा |
| नृत् (य)            | to dance,          | नृत्यति   | ननर्त     | नर्तिता           |
| पुष् (य)            | to flower,         | पुष्यति   | पुपुष्य   | पुष्पिता          |
| वृम् (य, इर)        | to cast off,       | वृस्यति   | वृवोऽस    | वोसिता            |
| धम् (य, इर, उ)      | to fall,           | धस्यति    | वधंस      | धंसिता            |
| धम् (य, इर, उ, ष,)  | to wander,         | धम्यति    | वधाम      | धमिता             |
| मद् (य, इर, भ, ई)   | to be joyful,      | माद्यति   | ममाद      | मदिता             |
| मुष् (य, इर)        | to cut, to divide, | मुष्यति   | मुमोष     | मोषिता            |
| मुष् (य, क, छ, जि)  | to be foolish,     | मुष्यति   | मुमोष     | मोहिता मोढा       |
| हृम् (य)            | to hunt,           | हृव्यति   | ममर्ग     | मर्गिता           |
| यस् (य, इर, उ)      | to strive,         | यस्यति    | ययास      | यसिता             |
| रष् (य, छ, क)       | to hurt, to cook,  | रष्यति    | ररन्ध     | रथिता रद्धा       |
| राष् (य, चै)        | to complete,       | राध्यति   | रराध      | राद्धा            |
| वप् (य, इर)         | to confound,       | वप्यति    | वरोप      | रोषिता            |
| लुट् (य, छ, ष)      | to agitate,        | लुव्यति   | लुलोऽट    | लोडिता            |
| लुप् (य, इर)        | to bewilder,       | लुप्यति   | लुलोप     | लोषिता            |
| लुम् (य, क, इर)     | to covet,          | लुभ्यति   | लुलोभ     | लोभिता लोब्धा     |

| Root.               | Meaning.            | Present.  | Past.   | Future.         |
|---------------------|---------------------|-----------|---------|-----------------|
| वध् (य, वौ)         | to pierce,          | विध्यति   | विद्याथ | वद्वा           |
| व्रीड् (य, जि)      | to be bashful,      | व्रीयति   | विव्रीड | व्रीडिता        |
| शुष् (य, वौ, छ)     | to be pure;         | शुष्यति   | शुशोष   | शोद्वा          |
| शुष (य, वौ, छ)      | to be dry,          | शुष्यति   | शुशोष   | शोद्वा          |
| शो (य)              | to whet, reduce,    | श्यति     | शशौ     | शाता            |
| श्रम् (य, इर, उ, भ) | to labour,          | श्रम्यति  | श्रमाम  | श्रमिता         |
| वह् (य, क, कि)      | to endure,          | सह्यति    | ससाह    | सहिता सोढा      |
| वाध् (य, वौ, छ)     | to effect,          | साध्यति   | ससाध    | साद्वा          |
| बिष् (य, वौ, उ)     | to accomplish,      | सिध्यति   | सिषेध   | सेद्वा          |
| बिष् (य, उ)         | to sew,             | सीवति     | सिषेव   | सेविता          |
| दिम्(य) or डीम्     | to be wet,          | क्षिप्यति | तिष्टेम | क्षेमिता        |
| व्यिह् (य, क, जि)   | to be affectionate, | क्षिप्यति | सिष्येह | क्षेहिता क्षोढा |
| हृष्(य, इर, क, जि)  | to be glad,         | हृष्यति   | जहर्ष   | हर्षिता हर्ढा   |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | श्रप्यते  | श्रप्येते  | श्रप्यन्ते |
| 2. | श्रप्यसे  | श्रप्येथे  | श्रप्यध्वे |
| 1. | श्रप्ये   | श्रप्यावहे | श्रप्यामहे |

## IMPERFECT TENSE.

|    | Singular.  | Dual.       | Plural.      |
|----|------------|-------------|--------------|
| 3. | अश्रप्यत   | अश्रप्येतां | अश्रप्यन्त   |
| 2. | अश्रप्यथाः | अश्रप्येथां | अश्रप्यध्वं, |
| 1. | अश्रप्ये   | अश्रप्यावहि | अश्रप्यामहि  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | अप्यतां   | अप्येतां | अप्यन्तां |
| 2. | अप्यस्य   | अप्येथां | अप्यध्वं  |
| 1. | अप्यै     | अप्यावहे | अप्यामहे  |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | अप्येत    | अप्येयातां | अप्येरन्  |
| 2. | अप्येथाः  | अप्येयाथां | अप्येध्वं |
| 1. | अप्येथ    | अप्येवहि   | अप्येमहि  |

## PERFECT.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | अपे       | अपाते  | अपिरे   |
| 2. | अपिवे     | अपाथे  | अपिध्वे |
| 1. | अपे       | अपिवहे | अपिमहे  |

## FIRST FUTURE.

|    | Singular. | Dual.     | Plural.     |
|----|-----------|-----------|-------------|
| 3. | अप्ता     | अप्तारौ   | अप्तारः     |
| 2. | अप्तासे   | अप्तासाथे | अप्तासाध्वे |
| 1. | अप्ताहे   | अप्तासवहे | अप्तासमहे   |

## SECOND FUTURE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अप्स्यते  | अप्स्येते  | अप्स्यन्ते |
| 2. | अप्स्यसे  | अप्स्येथे  | अप्स्यध्वे |
| 1. | अप्स्ये   | अप्स्यावहे | अप्स्यामहे |

X

## INDEFINITE.

|    | Singular. | Dual.     | Plural. |
|----|-----------|-----------|---------|
| 3. | अशक्त     | अशक्तातां | अशक्त   |
| 2. | अशक्याः   | अशक्यायां | अशक्यं  |
| 1. | अशक्मि    | अशक्महि   | अशक्महि |

## PRECATIVE MOOD.

|    | Singular. | Dual.        | Plural.  |
|----|-----------|--------------|----------|
| 3. | शक्नोति   | शक्नोतास्तां | शक्नोन्  |
| 2. | शक्नोताः  | शक्नोताभ्यां | शक्नोन्  |
| 1. | शक्नोय    | शक्नोवहि     | शक्नोमहि |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | अशस्यत    | अशस्येतां | अशस्यन्त  |
| 2. | अशस्यथाः  | अशस्येयां | अशस्यन्   |
| 1. | अशस्ये    | अशस्यावहि | अशस्यामहि |

## Infinitive Mood, शक्नुं.

## PARTICIPLES.

|             |         |                      |
|-------------|---------|----------------------|
| Present,    | शक्यमान | (न-ना-नं)            |
| Perfect,    | शक्यान  | (नः-ना-नं)           |
| Future,     | शस्यमान | (नः-ना-नं)           |
| Indefinite, | शक्तवत् | (वान्-वती-वत्) शक्ता |

CONJUGATE THE FOLLOWING DEPONENTS IN THE MIDDLE VOICE ONLY.

| Root.             | Meaning.             | Present.  | Past.    | Future.  |
|-------------------|----------------------|-----------|----------|----------|
| ब्रश् (य, ङ)      | to breathe, live,    | ब्रश्यते  | ब्राने   | ब्रनिता  |
| ई (य, ङ)          | to move,             | ईयते      | ईयाञ्छते | रता      |
| काश् (य, ङ, ञ, उ) | to shine,            | काश्यते   | चकाशे    | काशिता   |
| क्लिश् (य, ङ, उ)  | to be distressed,    | क्लिश्यते | चिक्लिशे | क्लोशिता |
| विद् (य, ङ, षौ)   | to be in pain,       | विद्यते   | चिचिदे   | खेदिता   |
| चुर् (य, ङ, ई)    | to burn,             | चूर्यते   | चुचुरे   | चोरिता   |
| डी (य, ङ, षौ)     | to fly,              | डीयते     | डिधे     | डयिता    |
| तप् (य, ङ, षौ)    | to do penance,       | तप्यते    | तेपे     | तप्ता    |
| तर् (य, ङ, ई)     | to be quick,         | तर्ह्यते  | तेरे     | तरिता    |
| दीप् (य, ङ, ई)    | to shine,            | दीप्यते   | दिदीपे   | दीपिता   |
| दू (य, ङ, षौ)     | to suffer,           | दूयते     | दुदुवे   | द्विता   |
| धी (य, ङ, षौ)     | to worship, despise, | धीयते     | दिध्ये   | धेता     |
| पद् (य, ङ, षौ)    | to move,             | पद्यते    | पेदे     | पप्ता    |
| पूर (य, ङ, ई)     | to fill,             | पूर्यते   | पुपूरे   | पूरिता   |
| प्री (य, ङ, )     | to love,             | प्रीयते   | पिप्रे   | प्रेता   |
| मन् (य, ङ, षौ)    | to mind,             | मन्यते    | मेमे     | मप्ता    |
| मा (य, ङ)         | to measure,          | मायते     | ममे      | माता     |
| मी (य, ङ)         | to kill,             | मीयते     | मिमे     | मेता     |
| मृश् (य, ङ)       | to forbear,          | मृश्यते   | ममृधे    | मर्षिता  |
| युज् (य, ङ, षौ)   | to think closely,    | युज्यते   | युयुजे   | योक्ता   |
| युध् (य, ङ, षौ)   | to fight,            | युध्यते   | युयुधे   | योद्धा   |
| री (य, ङ, षौ)     | to run out,          | रीयते     | रिर्ये   | रेता     |
| वध् (य, ङ, षौ)    | to favour,           | वध्यते    | ववधे     | रोद्धा   |
| वी (य, ङ, )       | to join, to mix,     | वीयते     | विल्ले   | वेता     |
| वाश् (य, ङ, ञ)    | to cry as a bird,    | वाश्यते   | ववाशे    | वाशिता   |
| विद् (य, ङ, षौ)   | to be,               | विद्यते   | विविदे   | वेता     |
| प्री (य, ङ)       | to skreen,           | प्रीयते   | विप्रे   | प्रेता   |
| शूर् (य, ङ, ई)    | to be brave,         | शूर्यते   | शुशूरे   | शूरिता   |
| सृज् (य, ङ, षौ)   | to leave, to create, | सृज्यते   | सृजने    | सृष्टा   |

## SYNOPSIS OF THE FOURTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.           | Middle.  | Passive. |
|---------------------------|-------------------|----------|----------|
| Present,                  | अप्यति            | अप्यते   | अप्यते   |
| Imperfect,                | अप्यत्            | अप्यत    | अप्यत    |
| Perfect,                  | अप्य              | अप्ये    | अप्ये    |
| 1st Future,               | अप्यता            | अप्यता   | अप्यता   |
| 2nd Future,               | अप्यति            | अप्यते   | अप्यते   |
| Indefinite,               | अप्यसीत्          | अप्यत    | अप्यपि   |
| <i>Imperative,</i>        | अप्यतु            | अप्यतां  | अप्यतां  |
| <i>Potential,</i>         | अप्येत्           | अप्येत   | अप्येत   |
| <i>Precative,</i>         | अप्यात्           | अप्यीष्ट | अप्यीष्ट |
| <i>Subjunctive,</i>       | अप्यस्यत्         | अप्यस्यत | अप्यस्यत |
| <i>Infinitive,</i>        | अप्यतुं           | अप्यतुं  | अप्यतुं  |
| <i>Participles, pres.</i> | अप्यत्            | अप्यमान  | अप्यमान  |
| Perfect,                  | अप्यिष्वत्        | अप्यान   | अप्यान   |
| Future,                   | अप्यस्यत्         | अप्यमान  | अप्यमान  |
| Indefinite,               | अप्यवत्           | अप्यवत्  | अप्य     |
| Indeclinable, pres.       | अप्यं अप्यं       |          |          |
| Indeclinable, past,       | अप्य प्रप्य       |          |          |
| Adjectival,               | अप्य, अपनीय, अप्य |          |          |
| Reflective,               | अप्येजिम्         |          |          |

IN LIKE MANNER, CONJUGATE IN THE THREE VOICES.

|                                      |  | Present.     | Past.           | Future.   |
|--------------------------------------|--|--------------|-----------------|-----------|
| बध् (य, ज, षो) to bind,              |  | बधति, ते,    | बनाध, नेहे,     | बन्हा.    |
| बुध् (य, ज, इर) to know,             |  | बुध्यति, ते, | बुबोध, बुबुधे,  | बोधिता.   |
| ग्रह् (य, ज, इर ई,) to grieve,       |  | ग्रहति, ते,  | ग्रशोच, ग्रशुचे | ग्रेषिता. |
| शक् (य, ज) to be able, to bear with, |  | शक्यति, ते,  | शशाक, शेके,     | शकिता.    |

मिद् (य) to be pleased, lengthens the इ to ए throughout and makes मेद्यति, मेद्यतः, मेद्यन्ति, &c. बध् (य, षो) to pierce, make विध्यति, &c.

For the irregular verbs जन् (य, ज न, ई,) to produce, and दी (ङ, य, षो) to decay, and ब्रश् (य, ङ, ञ) to perish, see the anomalous verbs in the last Section of this Chapter.

There are about one hundred and thirty Primitives of this Conjugation.

#### FIFTH CONJUGATION.

The fifth Conjugation has नु united with the root : the उ of नु admits of *guṇa* in the same persons as verbs of the second conjugation, but a penultimate short vowel of the root does not admit of *guṇa*. As, यु (न, ञ) to aim, to guess, to express juice, सुनेति. ढ (न, ञ) to skreen, to cover, ढ्येति. शक् (न) to be able, शक्नोति. दम् (न) to boast, दम्नोति. धिक् (न) to live, to move, धिनेति.

In the second person singular of the Imperative the inflexion हि is added if a compound consonant precede the नु as अह् (न) to pervade, अह्युहि.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.          | Plural.        |
|----|-----------|----------------|----------------|
| 3. | सुनोति    | सुनुतः         | सुग्वन्ति      |
| 2. | सुनोषि    | सुनुथः         | सुनुथ          |
| 1. | सुनोमि    | सुनुवः, सुग्वः | सुनुमः, सुग्वः |

## IMPERFECT TENSE.

|    | Singular. | Dual.          | Plural.        |
|----|-----------|----------------|----------------|
| 3. | असुनोत्   | असुनुतां       | असुग्वन्       |
| 2. | असुनोः    | असुनुतं        | असुनुत         |
| 1. | असुनवं    | असुनुव, असुग्व | असुनुम, असुग्व |

## IMPERATIVE MOOD.

|    | Singular. | Dual.   | Plural.   |
|----|-----------|---------|-----------|
| 3. | सुनोतु    | सुनुतां | सुग्वन्तु |
| 2. | सनु       | सनुतं   | सनुत      |
| 1. | सुनवानि   | सुनवाव  | सुनवाम    |

## POTENTIAL MOOD.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | सनुयात्   | सनुयातां | सनुयुः  |
| 2. | सनुयाः    | सनुयातं  | सनुयात  |
| 1. | सनुयां    | सनुयाव   | सनुयाम  |

## PERFECT.

|    | Singular.     | Dual.    | Plural. |
|----|---------------|----------|---------|
| 3. | सुषाव         | सुषुवतुः | सुषुवः  |
| 2. | सुषुविथ सुषोथ | सुषुवथुः | सुषुव   |
| 1. | सुषाव सुषव    | सुषुविव  | सुषुविम |

## FIRST FUTURE, सोता and सविता.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | सोता      | सोतारौ   | सोतारः   |
| 2. | सोतासि    | सोताख्यः | सोताख्य  |
| 1. | सोतास्मि  | सोताखः   | सोतास्मः |

## SECOND FUTURE, सोष्यति and सविष्यति.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | सोष्यति   | सोष्यतः  | सोष्यन्ति |
| 2. | सोष्यसि   | सोष्यथः  | सोष्यथ    |
| 1. | सोष्यामि  | सोष्यावः | सोष्यामः  |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | असावीत्   | असाविष्टां | असाविष्टुः |
| 2. | असावीः    | असाविष्टं  | असाविष्ट   |
| 1. | असाविमं   | असाविष्म   | असाविष्म   |

## PRECATIVE MOOD.

|    | Singular. | Dual.     | Plural. |
|----|-----------|-----------|---------|
| 3. | सूयात्    | सूयास्तां | सूयासुः |
| 2. | सूयाः     | सूयास्तं  | सूयास्त |
| 1. | सूयासं    | सूयास्त   | सूयास्त |

## SUBJUNCTIVE MOOD, असोध्यत् and असविद्यत्.

|             | Singular. | Dual.    | Plural. |
|-------------|-----------|----------|---------|
| 3. असोध्यत् | असोध्यतां | असोध्यन् |         |
| 2. असोध्यः  | असोध्यतं  | असोध्यत  |         |
| 1. असोध्यं  | असोद्याव  | असोद्याम |         |

## Infinitive Mood, सोतुं and सवितुं

## PARTICIPLES.

|             |         |                         |
|-------------|---------|-------------------------|
| Present,    | सुन्वत् | ( न्-ती-त् )            |
| Perfect,    | सुसुवस् | ( वान्-बुघी-वत् )       |
| Future,     | सोध्यत् | ( न्-ती-त् )            |
| Indefinite, | सुनवत्  | ( वान्-वती-वत् ) सुत्वा |

## CONJUGATE THE FOLLOWING VERB IN THE ACTIVE VOICE ONLY.

| Root.            | Meaning.                       | Present. | Past.  | Future.     |
|------------------|--------------------------------|----------|--------|-------------|
| आप् ( न, छ, षौ ) | <i>to possess,</i>             | आप्नोति  | आप     | आप्ता       |
| हृष् ( न, र )    | <i>to hate, to kill,</i>       | हृषेति   | हृषे   | हृषिता      |
| वृध् ( न, उ, र ) | <i>to increase,</i>            | वृधेति   | वृधे   | वृधिता      |
| हृन् ( र, न )    | <i>to injure,</i>              | हृणेति   | हृण    | हृणिता      |
| चि ( र, न )      | <i>Idem.</i>                   | चिनेति   | चिचय   | चेता        |
| जि ( र, न )      | <i>Idem.</i>                   | जिनेति   | जिजाय  | जेता        |
| तिक् ( न )       | <i>to reprove, to kill,</i>    | तिक्नोति | तितेक् | तेकिता      |
| तिन् ( न )       | <i>Idem.</i>                   | तिन्नेति | तिनेज  | तेजिता      |
| तृप् ( न )       | <i>to satisfy,</i>             | तृप्नोति | ततर्ष  | तर्षिता     |
| दध् ( न, उ )     | <i>to boast, to cheat,</i>     | दधेति    | ददध    | दधिता       |
| दाष् ( र, न )    | <i>to kill,</i>                | दाह्णेति | ददास   | दासिता      |
| हु ( न, षौ )     | <i>to heat, to be in pain,</i> | हुनोति   | हुदाव  | दोषा, दविता |
| धिव् ( न, र )    | <i>to satisfy,</i>             | धिनेति   | दिधिव  | धिनिता      |
| धृष् ( न, जि )   | <i>to be bold,</i>             | धृषेति   | दधर्ष  | धर्षिता     |
| पृ ( न )         | <i>to please,</i>              | पृणेति   | पषार   | पर्षा       |

| Root.            | Meaning.                  | Present. | Past.     | Future.        |
|------------------|---------------------------|----------|-----------|----------------|
| राष् ( न, षौ )   | <i>to perfect,</i>        | राप्नोति | रराध      | राप्ता         |
| शक् ( न, क, इर ) | <i>to be able,</i>        | शक्नोति  | शशाक      | शक्ता, शक्तिता |
| श्रु ( न )       | <i>to hear,</i>           | श्रुणोति | श्रुश्राव | श्रोता         |
| शब् ( न, षौ )    | <i>to finish,</i>         | शप्नोति  | ससाध      | साप्ता         |
| सृ ( न )         | <i>to please,</i>         | सृणोति   | पस्यार    | स्यर्ता        |
| हि ( न )         | <i>to move, increase,</i> | हिनोति   | जिहाय     | हेता           |

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## MIDDLE VOICE.

### INDICATIVE MOOD.

#### PRESENT TENSE.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | सनुते     | सुन्वाते | सुन्वते |
| 2. | सनुषे     | सुन्वाथे | सनुष्वे |
| 1. | सन्वे     | सनुवहे   | सनुमहे  |

#### IMPERFECT TENSE.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | असुनत     | असुन्वातां | असुन्वत  |
| 2. | असनुथाः   | असुन्वाथां | असनुष्वं |
| 1. | असुन्वि   | असनुवहि    | असनुमहि  |

Y

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | सनुतां    | सन्वातां | सन्वतां  |
| 2. | सनुष्व    | सन्वाथां | सनुध्वं  |
| 1. | सन्तु     | सन्वावहे | सन्वामहे |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | सन्वीत    | सन्वीयातां | सन्वीरन्  |
| 2. | सन्वीथाः  | सन्वीयाथां | सन्वीध्वं |
| 1. | सन्वीय    | सन्वीवहि   | सन्वीमहि  |

## PERFECT TENSE.

|    | Singular. | Dual.    | Plural.         |
|----|-----------|----------|-----------------|
| 3. | सषुवे     | सषुवाते  | सषुबिरे         |
| 2. | सषुबिषे   | सषुवाथे  | सषुबिद्वे, ध्वे |
| 1. | सषुवे     | सषुविवहे | सषुबिमहे        |

## FIRST FUTURE TENSE.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | सीता      | सीतारौ    | सीतारः     |
| 2. | सीतासे    | सीतासाथे  | सीतासाध्वे |
| 1. | सीताहे    | सीतास्वहे | सीतामहे    |

## SECOND FUTURE TENSE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | सीष्यते   | सीष्येते  | सीष्यन्ते |
| 2. | सीष्यसे   | सीष्येथे  | सीष्यध्वे |
| 1. | सीष्ये    | सीष्यावहे | सीष्यामहे |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | असोद्य    | असोद्यातां | असोद्यत    |
| 2. | असोद्याः  | असोद्याथां | असोद्युं   |
| 1. | असोद्यि   | असोद्यवहि  | असोद्यन्हि |

## PRECATIVE MOOD.

|    | Singular. | Dual.       | Plural. |
|----|-----------|-------------|---------|
| 3. | सोधी      | सोधीयास्तां | सोधीरन् |
| 2. | सोधीयाः   | सोधीयास्थां | सोधीयुं |
| 1. | सोधीय     | सोधीवहि     | सोधीनहि |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | असोध्यत   | असोध्येतां | असोध्यन्त  |
| 2. | असोध्यथाः | असोध्येथां | असोध्यध्वं |
| 1. | असोध्ये   | असोध्यवहे  | असोध्यामहे |

## Infinitive Mood, सोतुं सवितुं.

## PARTICIPLES.

|             |          |                       |
|-------------|----------|-----------------------|
| Present,    | सुन्वान  | (नः-ना-नं)            |
| Perfect,    | सुषुवान  | (नः-ना-नं)            |
| Future,     | सोध्यमाण | (यः-या-यं)            |
| Indefinite, | सुनवत्   | (वान्-वती-वत्) सुत्वा |

In like manner conjugate the deponents अश्नुते, आनशे, अशिता अष्टा. टिप् (न, ङ्) to stop up, छिद्रते, तिष्ठते, क्षेपिता.

## SYNOPSIS OF THE FIFTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.           | Middle.  | Passive. |
|---------------------------|-------------------|----------|----------|
| Present,                  | सुनोति            | सनुते    | सूयते    |
| Imperfect,                | असुनोत्           | असनुत    | असूयत    |
| Perfect,                  | सुषाव             | सुषुवे   | सुषुवे   |
| 1st Future,               | सोता              | सोता     | सोता     |
| 2nd Future,               | सोष्यति           | सोष्यते  | सोष्यते  |
| Indefinite,               | असावीत्           | असोष्ट   | असार्वि  |
| <i>Imperative,</i>        | सुनोतु            | सनुतां   | सूयतां   |
| <i>Potential,</i>         | सनुयात्           | सन्वीत   | सूयेत    |
| <i>Precative,</i>         | सूयात्            | सोषीष्ट  | सोषीष्ट  |
| <i>Subjunctive,</i>       | असोष्यत्          | आसोष्यत  | असोष्यत  |
| <i>Infinitive,</i>        | सोतुं             | सोतुं    | सोतुं    |
| <i>Participles, pres.</i> | सुन्वत्           | सुन्वान  | सूयमान   |
| Perfect,                  | सुषुवस्           | सुषुवान  | सुषुवान  |
| Future,                   | सोष्यत्           | सोष्यमान | सोष्यमान |
| Indefinite,               | सुनवत्            | सुनवत्   | सुन      |
| Indeclinable, pres.       | सावं सावं         |          |          |
| Indeclinable, past,       | सुत्वा संसृत्य    |          |          |
| Adjectival,               | सोतथ्य, सवनीय, सथ |          |          |
| Reflective,               | सुवेजिम           |          |          |

IN THE SAME MANNER CONJUGATE THE FOLLOWING VERBS IN THE  
THREE VOICE.

|    |                    | Present.     | Past.          | Future. |
|----|--------------------|--------------|----------------|---------|
| ह  | (न, ज) to injure,  | हृणोति, णुते | चकार, चक्रे    | कर्त्ता |
| चि | (न, ज) to collect, | चिनेति, नुते | चिचाय, चिच्ये, | चेता    |
| धु | (न, ज) to shake,   | धुनेति, नुते | दुधाव दुध्वे   | धाता    |
| मि | (न, छ) to scatter, | मिनेति, नुते | मिमाय, मिम्ये  | मेता    |
| वृ | (न, ज) to choose,  | वृणोति, णुते | ववार, वव्रे    | वरिता   |
| शि | (न, ज) to whet,    | शिनेति, नुते | शिषाय शिष्ये   | शेता    |
| बि | (न, ज) to bind,    | सिनेति, नुते | सिषाय सिष्ये   | सेता    |
| सृ | (न, ज) to cover,   | सृणोति, णुते | तसार तस्रे     | सर्त्ता |

शु—न, to hear, changes the *ru* to *ri* in the present and its formatives ;  
as, शृणोति शृणुतः शृण्वन्ति Imperfect अशृणोत् and Imperative शृणात् Po-  
tential शृणुयात्

There are about forty Primitives of this Conjugation.

### SIXTH CONJUGATION.

The sixth Conjugation differs from the first only  
in the following particulars :—

इ—ऋ final are respectively changed to इय् उव्, इर् ;  
and *guṇa* is not admitted. In the Middle voice ऋ be-  
comes रिय्.

Roots with the characteristic य insert न.

A penultimate short vowel does not require *guṇa* ;  
as, धि(ञ) to hold, धियति. शू(ञ) to praise, नुवति. गृ(ञ)  
to swallow, गिरति. मृ(ञ, ड) to die, म्रियते. मुच्(ञ, प) to  
liberate, मुञ्चति. तुद्(ञ, ज) to pain, तुदति.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | तुदति     | तुदतः  | तुदन्ति |
| 2. | तुदसि     | तुदथः  | तुदथ    |
| 1. | तुदामि    | तुदावः | तुदामः  |

## IMPERFECT TENSE.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | अतुदत्    | अतुदतां | अतुदन्  |
| 2. | अतुदः     | अतुदतं  | अतुदत   |
| 1. | अतुदं     | अतुदाव  | अतुदाम  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | तुदतु     | तुदतां | तुदन्तु |
| 2. | तुद       | तुदतं  | तुदत    |
| 1. | तुदानि    | तुदाव  | तुदाम   |

## POTENTIAL MOOD.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | तुदेत्    | तुदेतां | तुदेयुः |
| 2. | तुदेः     | तुदेते  | तुदेत   |
| 1. | तुदेयं    | तुदेव   | तुदेम   |

## PERFECT.

|    | Singular.     | Dual.    | Plural. |
|----|---------------|----------|---------|
| 3. | तुतोद         | तुतुदतुः | तुतुदः  |
| 2. | तुतोदिथ तुतोथ | तुतुदथुः | तुतुद   |
| 1. | तुतोद         | तुतुदिव  | तुतुदिम |

## FIRST FUTURE.

|    | Singular.  | Dual.      | Plural.    |
|----|------------|------------|------------|
| 3. | तोत्ता     | तोत्तारौ   | तोत्तारः   |
| 2. | तोत्तासि   | तोत्तास्थः | तोत्तास्थ  |
| 1. | तोत्तास्मि | तोत्तास्वः | तोत्तास्मः |

## SECOND FUTURE.

|    | Singular.  | Dual.      | Plural.     |
|----|------------|------------|-------------|
| 3. | तोत्स्यति  | तोत्स्यतः  | तोत्स्यन्ति |
| 2. | तोत्स्यसि  | तोत्स्यथः  | तोत्स्यथ    |
| 1. | तोत्स्यामि | तोत्स्यावः | तोत्स्यामः  |

## INDEFINITE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अतौत्सीत् | अतौत्तां | अतौत्सुः |
| 2. | अतौत्सीः  | अतौत्तं  | अतौत्त   |
| 1. | अतौत्सं   | अतौत्स्व | अतौत्स्म |

## PRECATIVE MOOD.

|    | Singular. | Dual.       | Plural.   |
|----|-----------|-------------|-----------|
| 3. | तुद्यात्  | तुद्यान्तां | तुद्यासुः |
| 2. | तुद्याः   | तुद्यान्तं  | तुद्यान्त |
| 1. | तुद्यासं  | तुद्यास्व   | तुद्यास्म |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | अतोऽस्यत् | अतोऽस्यतां | अतोऽस्यन् |
| 2. | अतोऽस्यः  | अतोऽस्यतं  | अतोऽस्यत  |
| 1. | अतोऽस्यं  | अतोऽस्याव  | अतोऽस्याम |

## Infinitive Mood, तोक्तुं.

## PARTICIPLES.

|             |          |                        |
|-------------|----------|------------------------|
| Present,    | तुदत्    | (न-ती-त्)              |
| Perfect,    | तुतुदस्  | (हान्-दुषी-दत्)        |
| Future,     | तोऽस्यत् | (न-ती-त्)              |
| Indefinite, | तुमवत्   | (वान्-वती-वत्) तुत्वा. |

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root.  | Meaning.                   | Present. | Past.      | Future.     |
|--------|----------------------------|----------|------------|-------------|
| उञ्च्  | (श्, इ) to glean,          | उञ्चति   | उञ्चन्मभूव | उञ्चिता     |
| उज्जम् | (श्) to abandon,           | उज्जति   | उज्जन्मभूव | उज्जिता     |
| अच्    | (श्) to praise,            | अचति     | आनर्च      | अर्चिता     |
| अह्    | (श्) to move,              | अहति     | आनर्ह      | अर्हिता     |
| अफ्    | (श्) to give, to injure,   | अफति     | आनर्फ      | अर्फिता     |
| किल्   | (श्) to play,              | किञ्चति  | चिकेल      | केलिता      |
| कुच्   | (श्) to contract,          | कुचति    | चुकोच      | कोचिता      |
| कृ     | (श्) to caw,               | कुवति    | चुकाव      | कविता       |
| छत्    | (श्) to cut,               | छतति     | चकर्त्त    | कर्णिता     |
| कृ     | (श्) to scatter,           | किरति    | चकार       | करिता करीता |
| क्षि   | (श्) to go, to dwell,      | क्षियति  | चिदाय      | क्षेता      |
| खिद्   | (श्, इ, प) to beat,        | खिन्दति  | चिखिन्द    | खिन्दिता    |
| खर्    | (श्) to cut,               | खरति     | चुखेर      | खेरिता      |
| गु, गृ | (श्, अ) to void excrement, | गुवति    | जुगाव      | गोता        |

| Root.            | Meaning.               | Present. | Past.     | Future.           |
|------------------|------------------------|----------|-----------|-------------------|
| गुञ् (गि)        | to hum,                | गुञ्जति  | गुञ्जोञ्ज | गुञ्जिता          |
| ग (गि)           | to swallow,            | गिरति    | गमार्     | गरिता             |
| घुट् (श)         | to kick,               | घुटति    | जुघोट     | घोटिता            |
| घुण् (श)         | to turn round,         | घुणति    | जुघोण     | घोणिता            |
| घुर (श)          | to be frightful,       | घुरति    | जुघोर     | घोरिता            |
| कुप् (श, औ)      | to touch,              | कुपति    | चुहोप     | होप्ता            |
| जुड् (श)         | to go in,              | जुडति    | जुजोड     | जोडिता            |
| ज (गि)           | to praise,             | जुवति    | जुनाव     | नविता             |
| तिल् (श)         | to oil,                | तिलति    | तिनेल     | तेलिता            |
| तुट् (श)         | to quarrel, to hurt,   | तुटति    | तुतोड     | तोडिता            |
| तुड् (श)         | to tear,               | तुडति    | तुतोड     | तोडिता            |
| हृप् हृम् (श)    | to satisfy,            | हृपति    | ततपे      | नर्पिता           |
| हृप् (श)         | to torture,            | हृपति    | दृर्ष     | दर्पिता           |
| धि (श)           | to hold,               | धियति    | दिधाय     | धेता              |
| ध (श)            | to shake,              | धुवति    | दुधाय     | धविता             |
| ध्रू (श)         | to be fixed, or firm,  | ध्रुवति  | दुध्राव   | ध्रुविता          |
| पि (श)           | to go,                 | पिपति    | पिपाय     | पेता              |
| पिश् (श, प)      | to organize,           | पिश्ति   | पिपेश     | पेशिता            |
| पुण् (श)         | to be virtuous,        | पुणति    | पुपोण     | पोणिता            |
| पृण् (श)         | to please,             | पृणति    | पपर्ण     | पर्णिता           |
| पुर (श)          | to precede,            | पुरति    | पुपोर     | पोरिता            |
| भुञ् (श, औ, ओ)   | to bend,               | भुञ्जति  | बुभोज     | भोक्ता            |
| मस्ज् (श, औ, ओ)  | to immerse,            | मस्जति   | ममज्ज     | मंक्ता            |
| स्वश् (श, औ)     | to touch, to see,      | स्वश्ति  | ममर्श     | मर्शता            |
| रि (श)           | to move,               | रियति    | रिराय     | रेता              |
| रज्ज् (श, औ, ओ)  | to break, to effect,   | रजति     | ररोज      | रोक्ता            |
| लिख् (श)         | to write,              | लिखति    | लिखेख     | लेखिता            |
| लुट् (श)         | to roll about,         | लुटति    | लुलोठ     | लोठिता            |
| लुभ् (श)         | to lose sensation,     | लुभति    | लुलोभ     | लोभिता            |
| विध् (श)         | to dictate, to pierce, | विधति    | विवध      | वेधिता            |
| विश् (श, औ)      | to enter,              | विश्ति   | विवेश     | वेष्टा            |
| हृह् (श, ऊ)      | to endeavour,          | हृहति    | ववर्ह     | वर्हिता, वर्हता   |
| शिल् or चिल् (श) | to glean,              | शिल्ति   | शिशेख     | शेलिता            |
| ध्रू (श)         | to throw, to send,     | ध्रुवति  | ध्रुसाव   | ध्रुविता          |
| दृज् (श, औ)      | to create, to leave,   | दृजति    | ससर्ज     | स्रष्टा           |
| स्पृश् (श, औ)    | to touch,              | स्पृश्ति | पस्पृश    | स्पृष्टा स्पृष्टा |
| स्फुट् (श)       | to burst, to blossom,  | स्फुटति  | पुस्फोट   | स्फोटिता          |
| हिल् (श)         | to be wanton,          | हिलति    | जिह्वेख   | हेलिता            |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | तुदते     | तुदेते  | तुदन्ते |
| 2. | तुदसे     | तुदधे   | तुदध्वे |
| 1. | तुदे      | तुदावहे | तुदामहे |

## IMPERFECT TENSE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अतुदत     | अतुदेतां | अतुदन्त  |
| 2. | अतुदथाः   | अतुदेथां | अतुदध्वं |
| 1. | अतुदे     | अतुदावहि | अतुदामहि |

## IMPERATIVE MOOD.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | तुदतां    | तुदेतां | तुदन्तां |
| 2. | तुदस्व    | तुदेथां | तुदध्वं  |
| 1. | तुदै      | तुदावहे | तुदामहे  |

## POTENTIAL MOOD.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | तुदेत     | तुदेयातां | तुदेरन्  |
| 2. | तुदेथाः   | तुदेयाथां | तुदेध्वं |
| 1. | तुदेथ     | तुदेवहि   | तुदेमहि  |

## PERFECT.

|    | Singular. | Dual.     | Plural.          |
|----|-----------|-----------|------------------|
| 3. | तुतुदे    | तुतुदाते  | तुतुदिरे         |
| 2. | तुतुदिषे  | तुतुदाथे  | तुतुदिष्वे, द्वे |
| 1. | तुतुदे    | तुतुदिबहे | तुतुदिमहे        |

## FIRST FUTURE.

|    | Singular. | Dual.       | Plural.      |
|----|-----------|-------------|--------------|
| 3. | तोत्ता    | तोत्तारौ    | तोत्तारः     |
| 2. | तोत्तासे  | तोत्तासाथे  | तोत्तासाध्वे |
| 1. | तोत्ताहे  | तोत्तास्वहे | तोत्तास्महे  |

## SECOND FUTURE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | तोत्स्यते | तोत्स्येते  | तोत्स्यन्ते |
| 2. | तोत्स्यसे | तोत्स्येथे  | तोत्स्यध्वे |
| 1. | तोत्स्ये  | तोत्स्यावहे | तोत्स्यामहे |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अतुत्त    | अतुत्सातां | अतुत्सत    |
| 2. | अतुत्थाः  | अतुत्साथां | अतुत्सध्वं |
| 1. | अतुत्सि   | अतुत्सहि   | अतुत्समहि  |

## PRECATIVE MOOD.

|    | Singular.   | Dual.         | Plural.    |
|----|-------------|---------------|------------|
| 3. | तुत्सीष्ट   | तुत्सीयास्तां | तुत्सीरन्  |
| 2. | तुत्सीष्ठाः | तुत्सीयास्यां | तुत्सीह्वं |
| 1. | तुत्सीय     | तुत्सीवहि     | तुत्सीमहि  |

## SUBJUNCTIVE MOOD.

|    | Singular.   | Dual.        | Plural.      |
|----|-------------|--------------|--------------|
| 3. | अतोत्स्यत   | अतोत्स्येतां | अतोत्स्यन्त  |
| 2. | अतोत्स्यथाः | अतोत्स्येथां | अतोत्स्यध्वं |
| 1. | अतोत्स्ये   | अतोत्स्यावहि | अतोत्स्यामहि |

## Infinitive Mood, तौत्तु.

## PARTICIPLES.

|             |            |                         |
|-------------|------------|-------------------------|
| Present,    | तुदमान     | ( नः-ना-नं )            |
| Perfect,    | तुतुदान    | ( नः-ना-नं )            |
| Future,     | तोत्स्यमान | ( नः-ना-नं )            |
| Indefinite, | तुन्नवत्   | ( वान्-वती-वत् ) तुच्चा |

## CONJUGATE THE FOLLOWING VERBS IN THE MIDDLE VOICE ONLY.

| Root.               | Meaning.              | Present. | Past.  | Future. |
|---------------------|-----------------------|----------|--------|---------|
| जुष् (ग, र्, जि, ङ) | to be glad, to serve, | जुषते    | जुजुबे | जोषिता  |
| ह (ग, ङ)            | to favour,            | द्रियते  | दद्रे  | दर्ता   |
| धृ (ग, ङ)           | to remain, to hold,   | प्रियते  | दध्रे  | धर्ता   |
| वृ (ग, ङ)           | to trade,             | प्रियते  | पप्रे  | पर्ता   |
| अस्ज् (ग, ङ)        | to be ashamed,        | अज्जते   | अज्जजे | अज्जिता |
| मृ (ग, ङ)           | to die,               | म्रियते  | मम्रे  | मर्ता   |

SYNOPSIS OF THE SIXTH CONJUGATION  
OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.                | Middle.    | Passive.   |
|---------------------------|------------------------|------------|------------|
| Present,                  | तुदति                  | तुदते      | तुद्यते    |
| Imperfect,                | अतुदत्                 | अतुदत      | अतुद्यत    |
| Perfect,                  | तुतोद                  | तुतुदे     | तुतुदे     |
| 1st Future,               | तोत्ता                 | तोत्ता     | तोत्ता     |
| 2nd Future,               | तोत्स्यति              | तोत्स्यते  | तोत्स्यते  |
| Indefinite,               | अतोत्सीत्              | अतुत्त     | अतोदि      |
| <i>Imperative,</i>        | तुदतु                  | तुदतां     | तुद्यतां   |
| <i>Potential,</i>         | तुदेत्                 | तुदेत      | तुद्येत    |
| <i>Precative,</i>         | तुद्यात्               | तुत्सीष्ट  | तुत्सीष्ट  |
| <i>Subjunctive,</i>       | अतोत्स्यत्             | अतोत्स्यत  | अतोत्स्यत  |
| <i>Infinitive,</i>        | तोत्तुं                | तोत्तुं    | तोत्तुं    |
| <i>Participles, pres.</i> | तुदत्                  | तुदमान     | तुद्यमान   |
| Perfect,                  | तुतुदस्                | तुतुदान    | तुतुदान    |
| Future,                   | तोत्स्यत्              | तोत्स्यमान | तोत्स्यमान |
| Indefinite,               | तुम्नवत्               | तुम्नवत्   | तुम्न      |
| Indeclinable, pres.       | तोदं तोदं              |            |            |
| Indeclinable, past,       | तुत्त्वा वितुद्य       |            |            |
| Adjectival,               | तोत्स्य, तोदनीय, तोद्य |            |            |
| Reflective,               | तुदेजिम                |            |            |

In like manner conjugate the following verbs in the three voices.

| Root.                    | Meaning.     | Present.     | Past.                     | Future.  |
|--------------------------|--------------|--------------|---------------------------|----------|
| हृष् (श, ज, षौ)          | to plough,   | हृषति ते     | चकर्ष चक्षे कर्षे         | कर्षे    |
| क्षिप् (श, ज, षौ)        | to throw,    | क्षिपति ते   | चिक्षेप चिक्षिपे क्षेप्ता | क्षेप्ता |
| कुट् (श, ज, षौ)          | to send,     | कुदति ते     | मुनोद नुनोदे नोत्ता       | नोत्ता   |
| दिश् (श, ज, षौ)          | to shew,     | दिशति ते     | दिदेश दिदिशे द्दिष्टा     | द्दिष्टा |
| मिल् (श, ज, )            | to unite,    | मिश्रति ते   | मिश्रेष मिमिश्रे मेक्षिता | मेक्षिता |
| मुच् (श, ज, षौ, प, छ)    | to liberate, | मुञ्चति ते   | मुमोच मुमुचे मोक्षता      | मोक्षता  |
| क्षिप् (श, षौ, ज, प, जि) | to anoint,   | क्षिम्पति ते | क्षिषेप क्षिषिपे क्षेप्ता | क्षेप्ता |
| जुप् (श, छ, प, ज)        | to destroy,  | जुम्पति ते   | जुक्षेप जुक्षिपे क्षेप्ता | क्षेप्ता |
| विद् (श, ज, षौ, छ, प)    | to get,      | विन्दति ते   | विवेद विविदे वेत्ता       | वेत्ता   |
| सिच् (श, ज, षौ, प)       | to sprinkle, | सिञ्चति ते   | सिषेच सिषिचे सेत्ता       | सेत्ता   |

इष्, (श,) to desire; इच्छति, इच्छतः, इच्छन्ति, &c. उम्, to fill; ऋम्, तुम्, हृम्, रिम्, to kill; गुम्, to dispose in order; तुम्, हृम् to love; शुम्, to applaud, have two forms, thus, उभति and उभति. प्रच्छ्, to ask, and वृच्छ्, to cut, change the र to च; as, प्रच्छति, प्रच्छतः, प्रच्छन्ति; वृच्छति, वृच्छतः, वृच्छन्ति. Passive वृच्छते, वृच्छते. For the irregulars भृज् (श, षौ, ज) to fry, वृ (ह, श) to die, and विह् to go, see the anomalous verbs.

There are about one hundred and fifty Primitives of this conjugation,

### SEVENTH CONJUGATION.

The seventh Conjugation has न inserted in the root, after which it is inflected like a verb of the second conjugation. A penultimate vowel does not admit *guna*, and the inherent ञ् of the न is dropped or becomes न् in those persons which do not admit of *guna* in the 2d Conjugation. As,

|                                | Singular.    | Dual.    | Plural.   |
|--------------------------------|--------------|----------|-----------|
| रध् (ध, ज, इर) <i>to shut.</i> | Act. रणद्धि  | रन्धः    | रन्धन्ति  |
|                                | Mid. रन्धे   | रन्धाते  | रन्धते    |
| युज् (ध, ज) <i>to unite.</i>   | Act. युनक्ति | युंक्तः  | युंजन्ति  |
|                                | Mid. युंक्ते | युंजाते  | युंजते    |
| भिद् (ध, ज) <i>to divide.</i>  | Act. भिनक्ति | भिन्तः   | भिन्दन्ति |
|                                | Mid. भिन्ते  | भिन्दाते | भिन्दते   |
| हिस् (ध) <i>to injure.</i>     | Act. हिनक्ति | हिंन्तः  | हिंसन्ति  |
| भग्ज् (ध) <i>to break.</i>     | Act. भनक्ति  | भंन्तः   | भञ्जन्ति  |

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## ACTIVE VOICE.

### INDICATIVE MOOD.

#### PRESENT TENSE.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | रणद्धि    | रन्धः   | रन्धन्ति |
| 2. | रणत्सि    | रन्धः   | रन्ध     |
| 1. | रणद्धि    | रन्ध्वः | रन्ध्वः  |

#### IMPERFECT TENSE.

|    | Singular.    | Dual.   | Plural. |
|----|--------------|---------|---------|
| 3. | अरणत्        | अरन्धां | अरन्धन् |
| 2. | अरणत्, अरयाः | अरन्धं  | अरन्ध   |
| 1. | अरणधं        | अरन्ध्व | अरन्ध्व |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.    |
|----|-----------|----------|------------|
| 3. | रन्ध्रु   | रन्ध्रां | रन्ध्रन्तु |
| 2. | रन्धि     | रन्धं    | रन्ध       |
| 1. | रन्ध्रानि | रन्ध्राव | रन्ध्राम   |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | रन्ध्यात् | रन्ध्यातां | रन्ध्र्युः |
| 2. | रन्ध्याः  | रन्ध्यातं  | रन्ध्यात   |
| 1. | रन्ध्यां  | रन्ध्याव   | रन्ध्याम   |

## PERFECT.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | ररोध      | ररधतुः | ररधुः   |
| 2. | ररोधिय    | ररधयुः | ररध     |
| 1. | ररोध      | ररधिव  | ररधिम   |

## FIRST FUTURE.

|    | Singular.  | Dual.      | Plural.    |
|----|------------|------------|------------|
| 3. | रोद्धा     | रोद्धारौ   | रोद्धारः   |
| 2. | रोद्धासि   | रोद्धास्यः | रोद्धास्य  |
| 1. | रोद्धास्मि | रोद्धास्यः | रोद्धास्यः |

## SECOND FUTURE.

|    | Singular.  | Dual.      | Plural.     |
|----|------------|------------|-------------|
| 3. | रोत्स्यति  | रोत्स्यतः  | रोत्स्यन्ति |
| 2. | रोत्स्यसि  | रोत्स्यथः  | रोत्स्यथ    |
| 1. | रोत्स्यामि | रोत्स्यावः | रोत्स्यामः  |

## INDEFINITE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | अरौत्सीत् | अरौत्तां | अरौत्सुः |
| 2. | अरौत्सीः  | अरौत्तं  | अरौत्त   |
| 1. | अरौत्सं   | अरौत्स्व | अरौत्स्म |

The other form of the Indefinite is as follows.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | अरधत्     | अरधतां | अरधन्   |
| 2. | अरधः      | अरधतं  | अरधत    |
| 1. | अरधं      | अरधाव  | अरधाम   |

## PRECATIVE MOOD.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | रध्यात्   | रध्यात्तां | रध्यासुः |
| 2. | रध्याः    | रध्यात्तं  | रध्यात्त |
| 1. | रध्यासं   | रध्यास्व   | रध्यास्म |

## SUBJUNCTIVE MOOD.

|    | Singular.  | Dual.       | Plural.    |
|----|------------|-------------|------------|
| 3. | अरोत्स्यत् | अरोत्स्यतां | अरोत्स्यन् |
| 2. | अरोत्स्यः  | अरोत्स्यतं  | अरोत्स्यत  |
| 1. | अरोत्स्यं  | अरोत्स्याव  | अरोत्स्याम |

## Infinitive Mood, रोङ्

## PARTICIPLES.

|             |           |                        |
|-------------|-----------|------------------------|
| Present,    | रन्धत्    | (न्-ती-त्)             |
| Perfect,    | ररध्वस्   | ( ध्वान्-धुषी-ध्वत् )  |
| Future,     | रोत्स्यत् | ( न्-ती-त् )           |
| Indefinite, | रङ्गवत्   | ( वान्-वती-वत् ) रङ्गा |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | रन्धे     | रन्धाते  | रन्धते   |
| 2. | रन्धे     | रन्धाथे  | रन्ध्वे  |
| 1. | रन्धे     | रन्ध्वहे | रन्ध्वहे |

## IMPERFECT TENSE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | अरन्ध     | अरन्धातां | अरन्धत    |
| 2. | अरन्धाः   | अरन्धाथां | अरन्ध्वं  |
| 1. | अरन्धि    | अरन्ध्वहि | अरन्ध्वहि |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.    |
|----|-----------|----------|------------|
| 3. | रन्धां    | रन्धातां | रन्धतां    |
| 2. | रन्ध्व    | रन्धाथां | रन्ध्वं    |
| 1. | रन्ध्वै   | रन्धावहे | रन्ध्वामहे |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | रन्धीत    | रन्धीयातां | रन्धीरन्  |
| 2. | रन्धीथाः  | रन्धीयाथां | रन्धीध्वं |
| 1. | रन्धीय    | रन्धीवहि   | रन्धीमहि  |

## PERFECT.

|    | Singular. | Dual.    | Plural.        |
|----|-----------|----------|----------------|
| 3. | ररधे      | ररध्याते | ररधिरे         |
| 2. | ररधिसे    | ररध्याथे | ररधिङ्गे, ध्वे |
| 1. | ररधे      | ररधिवहे  | ररधिमहे        |

## FIRST FUTURE.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | रोडा      | रोडारौ    | रोडारः     |
| 2. | रोडासे    | रोडासाथे  | रोडासाध्वे |
| 1. | रोडाहे    | रोडास्वहे | रोडास्महे  |

## SECOND FUTURE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | रोत्स्यते | रोत्स्येते  | रोत्स्यन्ते |
| 2. | रोत्स्यसे | रोत्स्येथे  | रोत्स्यध्वे |
| 1. | रोत्स्ये  | रोत्स्यावहे | रोत्स्यामहे |

## INDEFINITE.

|    | Singular. | Dual.     | Plural. |
|----|-----------|-----------|---------|
| 3. | अरड       | अरत्सातां | अरत्सत  |
| 2. | अरडाः     | अरत्साथां | अरड्    |
| 1. | अरत्सि    | अरत्सहि   | अरत्सहि |

## PRECATIVE MOOD.

|    | Singular.  | Dual.        | Plural.   |
|----|------------|--------------|-----------|
| 3. | रत्सीष्ट   | रत्सीयास्तां | रत्सीरन्  |
| 2. | रत्सीष्ठाः | रत्सीयास्यां | रत्सीध्वं |
| 1. | रत्सीय     | रत्सीवहि     | रत्सीमहि  |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अरोत्यत   | अरोत्येतां | अरोत्यन्त  |
| 2. | अरोत्यथाः | अरोत्येथां | अरोत्यध्वं |
| 1. | अरोत्ये   | अरोत्यावहि | अरोत्यामहि |

## Infinitive Mood, रोञ्.

## PARTICIPLES.

|             |          |                      |
|-------------|----------|----------------------|
| Present,    | रन्धान   | (न:-ना-नं)           |
| Perfect,    | रद्धान   | (न:-ना-नं)           |
| Future,     | रोत्यमान | (न:-ना-नं)           |
| Indefinite, | रद्धवत्  | (वान्-वती-वत्) रद्धा |

The seventh conjugation, like the second and third, being rather difficult on account of the permutation of the letters, requires some further illustration ; we shall therefore subjoin a few more examples.

## 1. Common Verbs.

Pres. Past. Future.  
भिद्, (च, ज, षौ, हर्.) to break. Active, भिनत्ति, बिभेद, भेत्ता.

|            | Present.    |           |  | Imperfect. |             |            |
|------------|-------------|-----------|--|------------|-------------|------------|
| 3. भिनत्ति | भिन्तः      | भिन्दन्ति |  | अभिनत्     | अभिन्तां    | अभिन्दन्   |
| 2. भिनत्सि | भिन्वः      | भिन्व     |  | अभिनः      | अभिन्तं     | अभिन्त     |
| 1. भिनसि   | भिग्दः      | भिन्गः    |  | अभिन्दं    | अभिग्द      | अभिन्ग     |
|            | Imperative. |           |  | Potential. |             |            |
| 3. भिनतु   | भिन्तां     | भिन्दतु   |  | भिन्द्यात् | भिन्द्यातां | भिन्द्यः   |
| 2. भिन्दि  | भिन्तं      | भिन्त     |  | भिन्द्याः  | भिन्द्यातं  | भिन्द्यात् |
| 1. भिनदानि | भिन्दाव     | भिन्दास   |  | भिन्द्यां  | भिन्द्याव   | भिन्द्यास  |

Middle, भिन्ने, विभिन्ने, भेत्ता.

| Present.    |          |          | Imperfect. |            |           |
|-------------|----------|----------|------------|------------|-----------|
| 3. भिन्ने   | भिन्दते  | भिन्दते  | अभिन्द     | अभिन्दातां | अभिन्दत   |
| 2. भिन्त्ये | भिन्दाथे | भिन्ध्ये | अभिन्दाः   | अभिन्दाथां | अभिन्ध्यं |
| 1. भिन्दे   | भिन्दहे  | भिन्दाहे | अभिन्दि    | अभिन्दहि   | अभिन्दाह  |

| Imperative. |           |           | Potential. |             |            |
|-------------|-----------|-----------|------------|-------------|------------|
| 3. भिन्दां  | भिन्दातां | भिन्दतां  | भिन्दीत    | भिन्दीयातां | भिन्दीरन्  |
| 2. भिन्स्य  | भिन्दाथां | भिन्ध्यं  | भिन्दीषाः  | भिन्दीयाथां | भिन्दीध्यं |
| 1. भिन्दै   | भिन्दावहे | भिन्दामहे | भिन्दीथ    | भिन्दीवहि   | भिन्दीमहि  |

भुज्(घ, ञ, झै) to enjoy. Active, भुनक्ति, बुभोज, भोक्ता.

| Present.   |           |          | Imperfect. |           |         |
|------------|-----------|----------|------------|-----------|---------|
| 3. भुनक्ति | भुंक्तः   | भुंजन्ति | अभुनक्     | अभुंक्तां | अभुंजन् |
| 2. भुनक्षि | भुंक्ष्यः | भुंक्ष्य | अभुनक्     | अभुंक्तं  | अभुंक्त |
| 1. भुनजिम  | भुंज्यः   | भुंजसः   | अभुनजं     | अभुंज्य   | अभुंजम  |

| Imperative. |          |          | Potential. |            |          |
|-------------|----------|----------|------------|------------|----------|
| 3. भुनक्तु  | भुंक्तां | भुंजन्तु | भुंज्यात्  | भुंज्यातां | भुंज्युः |
| 2. भुंक्षि  | भुंक्तं  | भुंक्त   | भुंज्याः   | भुंज्यातं  | भुंज्यात |
| 1. भुनजानि  | भुनजाव   | भुनजाम   | भुंज्यां   | भुंज्याव   | भुंज्याम |

Middle, भुंक्ते, बुभुज, भोक्ता.

| Present.   |          |         | Imperfect.  |           |            |
|------------|----------|---------|-------------|-----------|------------|
| 3. भुंक्ते | भुंजाते  | भुंजते  | अभुंक्त     | अभुंजातां | अभुंजत     |
| 2. भुंक्षे | भुंजाथे  | भुंक्षे | अभुंक्ष्याः | अभुंजाथां | अभुंक्ष्यं |
| 1. भुंजे   | भुंज्यहे | भुंजसहे | अभुंजि      | अभुंजहि   | अभुंजमहि   |

| Imperative. |          |           | Potential. |            |           |
|-------------|----------|-----------|------------|------------|-----------|
| 3. भुंक्तां | भुंजातां | भुंजतां   | भुंजीत     | भुंजीयातां | भुंजीरन्  |
| 2. भुंक्ष्य | भुंजाथां | भुंक्ष्यं | भुंजीयाः   | भुंजीयाथां | भुंजीध्यं |
| 1. भुंजै    | भुनजावहे | भुनजामहे  | भुंजीथ     | भुंजीवहि   | भुंजीमहि  |

In like manner conjugate the following verbs.

|                                        | Present.    | Past. | Future. |
|----------------------------------------|-------------|-------|---------|
| तुट् (घ, ञ, झै, टट्) to pound,         | तुनति तुनते | तुनोद | तुनुदे  |
| विट् (घ, ञ, झै, टट्) to split,         | विनति विनते | विनोद | विनुदे  |
| हृट् (घ, ञ, टट्, ण) to play, to shine, | हृनति हृनते | हृनोद | हृनुदे  |

|                                 | Present.        | Past.          | Future. |
|---------------------------------|-----------------|----------------|---------|
| युज् (घ, ज, झ, ञ) to unite,     | युनक्ति युंक्ते | युयोज युयुजे   | योक्ता  |
| रिच् (घ, झ, ञ) to purge,        | रिनक्ति रिंक्ते | रिरिच्च रिरिचे | रेक्ता  |
| विज् (घ, झ, ञ) to discriminate, | विनक्ति विंक्ते | विवेच विविचे   | वेक्ता  |

## 2. Active Verbs.

अस् (घ, ज, झ) to make clear, to anoint, and तस् (घ, ङ), to contract, and भञ्ज् (घ, झ, ञ) to break, are conjugated like the active of भुज्, to enjoy; as, अनास्ति, आनास्, अंता, अस्मिता; तनास्ति, तनास्, तस्मिता; भनास्ति, बभञ्ज, भंता.

उन् (घ, ङ) to be wet, and छत् (घ, ङ) to surround, are conjugated like the active of भिद्, to break; as, उनस्ति, उदामास, उन्दिता; छनस्ति, चकृत्, कर्णिता.

हृ (घ, ङ) to hurt, inserts ने instead of न in the three first tenses, and is thus conjugated, हृषेति, ततर्ह, तर्हिता.

| Present.    |          |          | Imperfect. |           |          |
|-------------|----------|----------|------------|-----------|----------|
| 3. हृषेति   | हृषः     | हृषन्ति  | अहृषेत्    | अहृषां    | अहृषन्   |
| 2. हृषेति   | हृषः     | हृषन्ति  | अहृषेत्    | अहृषे     | अहृषन्   |
| 1. हृषेति   | हृषः     | हृषन्ति  | अहृषेत्    | अहृषे     | अहृषन्   |
| Imperative. |          |          | Potential. |           |          |
| 3. हृषेत्   | हृषां    | हृषन्तु  | हृष्यात्   | हृष्यातां | हृष्युः  |
| 2. हृषेत्   | हृषे     | हृषन्तु  | हृष्याः    | हृष्यातं  | हृष्यान् |
| 1. हृषेत्   | हृषेत्वा | हृषेत्वा | हृष्यां    | हृष्याव   | हृष्यान् |

पिष् (घ, झ, ञ, ङ) to pound or grind and शिष् (घ, झ, ञ) to particularize, to distinguish, पिनष्टि, पिपेष, पेष्टा; शिनष्टि, शिशेष, शेष्टा.

| Present.      |          |             | Imperfect. |            |           |
|---------------|----------|-------------|------------|------------|-----------|
| 3. पिनष्टि    | पिंष्टः  | पिंषन्ति    | अपिनष्ट    | अपिंष्टां  | अपिंषन्   |
| 2. पिनष्टि    | पिंष्टः  | पिंष्टन्ति  | अपिनष्ट    | अपिंष्टे   | अपिंष्टन् |
| 1. पिनष्टि    | पिंष्टः  | पिंष्टन्ति  | अपिनष्ट    | अपिंष्टे   | अपिंष्टन् |
| Imperative.   |          |             | Potential. |            |           |
| 3. पिनष्टु    | पिंष्टां | पिंषन्तु    | पिंष्यात्  | पिंष्यातां | पिंष्युः  |
| 2. पिंष्टि    | पिंष्टे  | पिंष्टन्तु  | पिंष्याः   | पिंष्यातं  | पिंष्यान् |
| 1. पिनष्टाच्च | पिंष्याव | पिंष्यान्तु | पिंष्यां   | पिंष्याव   | पिंष्यान् |

Present. Past. Future.

हिम् (घ, ङ, ) to injure, is thus conjugated, हिमस्मि, जिहिंस, हिंसिता.

| Present.   |         |        | Imperfect. |         |         |
|------------|---------|--------|------------|---------|---------|
| 3. हिमस्मि | हिंसः   | हिंसमि | अहिमत्     | अहिंसां | अहिंसन् |
| 2. हिमस्मि | हिंस्यः | हिंस्य | अहिमत्, नः | अहिंसं  | अहिंस   |
| 1. हिमस्मि | हिंसः   | हिंसः  | अहिममं     | अहिंस   | अहिंस   |

| Imperative. |        |          | Potential. |            |          |
|-------------|--------|----------|------------|------------|----------|
| 3. हिमस्व   | हिंसां | हिंसन्तु | हिंस्यात्  | हिंस्यातां | हिंस्युः |
| 2. हिन्मि   | हिंसं  | हिंस     | हिंस्याः   | हिंस्यातं  | हिंस्यात |
| 1. हिमसामि  | हिमसाव | हिमसाम   | हिंस्यां   | हिंस्याव   | हिंस्याम |

## 3. Deponents Verbs.

इम् (घ, ङ, ई, जि,) to shine, is conjugated like the middle voice of रुष्, to shut ; as, इम्से, इम्मासास or इम्मां चक्षे, इम्मिता.

| Present. |          |          | Imperfect. |          |         |
|----------|----------|----------|------------|----------|---------|
| 3. इम्से | इम्माते  | इम्मते   | ऐम्        | ऐम्मातां | ऐम्मत   |
| 2. इम्से | इम्माथे  | इम्मथे   | ऐम्माः     | ऐम्माथां | ऐम्मथं  |
| 1. इम्से | इम्मावहे | इम्मावहे | ऐम्मि      | ऐम्मावहि | ऐम्माहि |

| Imperative. |          |          | Potential. |            |          |
|-------------|----------|----------|------------|------------|----------|
| 3. इम्मां   | इम्मातां | इम्मातां | इम्मीत     | इम्मीयातां | इम्मीरन् |
| 2. इम्म     | इम्माथां | इम्मथं   | इम्मीथाः   | इम्मीयाथां | इम्मीथं  |
| 1. इम्मे    | इम्मावहि | इम्मावहि | इम्मीय     | इम्मीवहि   | इम्मीमहि |

In like manner सिद् (घ, ङ, औ) to be distressed, and विद् (घ, ङ, औ) to reason, to judge or decide, are conjugated like the middle voice of भिद् to break ; as, सिम्मे, सिम्मिदे, सिम्मा

विम्मे, विम्मिदे, विम्मा

The preceding verbs, twenty-four in number, are all that belong to this conjugation.

## SYNOPSIS OF THE SEVENTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.               | Middle.    | Passive.   |
|---------------------------|-----------------------|------------|------------|
| Present,                  | रञ्जि                 | रन्धे      | रध्यते     |
| Imperfect,                | अरञ्जत्               | अरन्ध      | अरध्यत     |
| Perfect,                  | ररोध                  | ररधे       | ररधे       |
| 1st Future,               | रोद्धा                | रोद्धा     | रोद्धा     |
| 2nd Future,               | रोत्स्यति             | रोत्स्यते  | रोत्स्यते  |
| Indefinite,               | अरोत्सीत्             | अरद्ध      | अरोधि      |
| <i>Imperative,</i>        | रञ्जु                 | रन्धां     | रध्यतां    |
| <i>Potential,</i>         | रञ्ध्यात्             | रन्धीत     | रध्येत     |
| <i>Precative,</i>         | रध्यात्               | रत्सीष्ट   | रत्सीष्ट   |
| <i>Subjunctive,</i>       | अरोत्स्यत्            | अरोत्स्यत  | अरोत्स्यत  |
| <i>Infinitive,</i>        | रोद्धुं               | रोद्धुं    | रोद्धुं    |
| <i>Participles, pres.</i> | रन्धत्                | रन्धान     | रध्यमान    |
| Perfect,                  | ररध्वस्               | ररधान      | ररधान      |
| Future,                   | रोत्स्यत्             | रोत्स्यमान | रोत्स्यमान |
| Indefinite,               | रद्धवत्               | रद्धवत्    | रद्ध       |
| Indeclinable, pres.       | रोधं रोधं             |            |            |
| Indeclinable, past,       | रद्धा विरद्ध          |            |            |
| Adjectival,               | रोद्धव्य रोधनीय रोध्य |            |            |
| Reflective,               | रधेनिम                |            |            |

There are about twenty-five Primitives of this conjugation.

### EIGHTH CONJUGATION,

The eighth Conjugation has उ affixed to the root, after which it is inflected in precisely the same manner as the fifth conjugation ; as, तन् (द, ज, उ,) *to extend*. तनेति, तनतः, तन्वन्ति, &c.

### ACTIVE VOICE.

#### INDICATIVE MOOD.

##### PRESENT TENSE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | तनेति     | तनुतः       | तन्वन्ति    |
| 2. | तनेषि     | तनुथः       | तनुथ        |
| 1. | तनेमि     | तनुवः तन्वः | तनुमः तन्मः |

##### IMPERFECT.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | अतनेत्    | अतनुतां     | अतन्वन्     |
| 2. | अतनेः     | अतनुतं      | अतनुत       |
| 1. | अतनवं     | अतनुव अतन्व | अतनुम अतन्म |

#### IMPERATIVE MOOD.

|    | Singular. | Dual.  | Plural.  |
|----|-----------|--------|----------|
| 3. | तनेतु     | तनुतां | तन्वन्तु |
| 2. | तनु       | तनुतं  | तनुत     |
| 1. | तनवानि    | तनवाव  | तनवाम    |

## POTENTIAL MOOD.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | तनुयात्   | तनुयातां | तनुयुः  |
| 2. | तनुयाः    | तनुयातं  | तनुयात  |
| 1. | तनुयां    | तनुयाव   | तनुयाम  |

## PERFECT.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | ततान      | तेनतुः | तेनः    |
| 2. | तेनिथ     | तेनथुः | तेन     |
| 1. | ततान ततन  | तेनिव  | तेनिम   |

## FIRST FUTURE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | तनिता     | तनितारौ   | तनितारः   |
| 2. | तनितासि   | तनितास्यः | तनितास्य  |
| 1. | तनितास्मि | तनितास्वः | तनितास्मः |

## SECOND FUTURE.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | तनिष्यति  | तनिष्यतः  | तनिष्यन्ति |
| 2. | तनिष्यसि  | तनिष्यथः  | तनिष्यथ    |
| 1. | तनिष्यामि | तनिष्यावः | तनिष्यामः  |

## INDEFINITE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | अतनीत्*   | अतनिष्टां | अतनिष्ठुः |
| 2. | अतनीः     | अतनिष्टं  | अतनिष्ट   |
| 1. | अतनिधं    | अतनिष्ठ्व | अतनिष्ठ्व |

\* Or with आ after the त throughout ; as, अतानीत्, अतानी, &c.

## PRECATIVE MOOD.

|    | Singular. | Dual.       | Plural.  |
|----|-----------|-------------|----------|
| 3. | तन्यात्   | तन्यास्तां  | तन्यासुः |
| 2. | तन्याः    | तन्यार्त्तं | तन्यास्त |
| 1. | तन्यासं   | तन्यास्त    | तन्यास्त |

## SUBJUNCTIVE MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | अतनिष्यत् | अतनिष्यतां | अतनिष्यन् |
| 2. | अतनिष्यः  | अतनिष्यतं  | अतनिष्यत  |
| 1. | अतनिष्यं  | अतनिष्याव  | अतनिष्याम |

## Infinitive Mood, तनितुं.

## PARTICIPLES.

|             |          |                      |
|-------------|----------|----------------------|
| Present,    | तन्वत्   | (न्-ती-त्)           |
| Perfect,    | तनिवस्   | (वान्-नुषी-वत्)      |
| Future,     | तनिष्यत् | (न्-ती-त्)           |
| Indefinite, | ततवत्    | (वान्-वती-वत्) तत्वा |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.   | Plural. |
|----|-----------|---------|---------|
| 3. | तनुते     | तन्याते | तन्वते  |
| 2. | तनुषे     | तन्याथे | तनुध्वे |
| 1. | तन्वे     | तनुवहे  | तनुमहे  |

## IMPERFECT.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | अतनुत     | अतनुतां | अतनुत    |
| 2. | अतनुथाः   | अतनुथां | अतनुध्वं |
| 1. | अतन्वि    | अतनुवहि | अतनुमहि  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | तनुतां    | तनुतां   | तनुतां   |
| 2. | तनुध्वं   | तनुथां   | तनुध्वं  |
| 1. | तनुवै     | तनुवावहे | तनुवामहे |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | तन्वीत    | तन्वीयातां | तन्वीरन्  |
| 2. | तन्वीथाः  | तन्वीयाथां | तन्वीध्वं |
| 1. | तन्वीथ    | तन्वीवहि   | तन्वीमहि  |

## PERFECT.

|    | Singular. | Dual.   | Plural.       |
|----|-----------|---------|---------------|
| 3. | तेने      | तेनाते  | तेनरे         |
| 2. | तेनिघे    | तेनाथे  | तेनिष्ठे ध्वे |
| 1. | तेने      | तेनिवहे | तेनिमहे       |

## FIRST FUTURE.

|    | Singular. | Dual.      | Plural.     |
|----|-----------|------------|-------------|
| 3. | तनिता     | तनितारौ    | तनितारः     |
| 2. | तनितासे   | तनितासाथे  | तनितासाध्वे |
| 1. | तनिताहे   | तनितासह्ये | तनितासह्ये  |

## SECOND FUTURE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | तनिष्यते  | तनिष्येते  | तनिष्यन्ते |
| 2. | तनिष्यसे  | तनिष्येथे  | तनिष्यध्वे |
| 1. | तनिष्ये   | तनिष्यावहे | तनिष्यामहे |

## INDEFINITE.

|    | Singular. | Dual.       | Plural.       |
|----|-----------|-------------|---------------|
| 3. | अतनिष्य*  | अतनिष्यातां | अतनिष्यत      |
| 2. | अतनिष्याः | अतनिष्याथां | अतनिष्यं ध्वं |
| 1. | अतनिषि    | अतनिष्यहि   | अतनिष्यहि .   |

## PRECATIVE MOOD.

|    | Singular.  | Dual.        | Plural.         |
|----|------------|--------------|-----------------|
| 3. | तनिषीष्ट   | तनिषीयास्तां | तनिषीरन्        |
| 2. | तनिषीष्ठाः | तनिषीयास्थां | तनिषीष्टुं ध्वं |
| 1. | तनिषीय     | तनिषीवहि     | तनिषीमहि        |

## SUBJUNCTIVE MOOD.

|    | Singular.  | Dual.       | Plural.     |
|----|------------|-------------|-------------|
| 3. | अतनिष्यत   | अतनिष्येतां | अतनिष्यन्त  |
| 2. | अतनिष्यथाः | अतनिष्येथां | अतनिष्यध्वं |
| 1. | अतनिष्ये   | अतनिष्यावहि | अतनिष्यामहि |

## Infinitive Mood, तनितु.

## PARTICIPLES.

|             |           |                      |
|-------------|-----------|----------------------|
| Present,    | तन्वान    | (नः-ना-नं)           |
| Perfect,    | तेनान     | (नः-ना-नं)           |
| Future,     | तनिष्यमाण | (णः-या-यं)           |
| Indefinite, | ततवत्     | (वान्-वती-वत्) तत्वा |

\* Also in the 3rd and 2nd persons singular, अतत, अतथाः.

छ (द, ज,) *do*, is irregular in the present and its formatives ; as,

| ACTIVE.  |          |           |        |            |          |
|----------|----------|-----------|--------|------------|----------|
|          | Present. |           |        | Imperfect. |          |
| 3. करोति | कुरुतः   | कुर्वन्ति | अकरोत् | अकुरुतां   | अकुर्वन् |
| 2. करोषि | कुरुथः   | कुरुथ     | अकरोः  | अकुरुतं    | अकुरुत   |
| 1. करोमि | कुर्वः   | कुर्वः    | अकरव   | अकुर्व     | अकुर्व   |

|           | Imperative. |           |          | Potential. |         |  |
|-----------|-------------|-----------|----------|------------|---------|--|
| 3. करोतु  | कुरुतां     | कुर्वन्तु | कुर्यात् | कुर्यातां  | कुर्युः |  |
| 2. कुरु   | कुरुतं      | कुरुत     | कुर्याः  | कुर्यातं   | कुर्यात |  |
| 1. करवाहि | करवाव       | करवाम     | कुर्यां  | कुर्याव    | कुर्याम |  |

| MIDDLE.    |             |          |           |             |            |
|------------|-------------|----------|-----------|-------------|------------|
|            | Present.    |          |           | Imperfect.  |            |
| 3. कुरुते, | कुर्वीते    | कुर्वत   | अकुरुत    | अकुर्वीतां  | अकुर्वन्त  |
| 2. कुरुषे, | कुर्वीथे    | कुरुध्व  | अकुरुथाः  | अकुर्वीथां  | अकुरुध्वं  |
| 1. कुर्वे, | कुर्वहे     | कुर्महे  | अकुर्वि   | अकुर्वहि    | अकुर्महि   |
|            | Imperative. |          |           | Potential.  |            |
| 3. कुरुतां | कुर्वीतां   | कुर्वतां | कुर्वीत   | कुर्वीयातां | कुर्वीरन्  |
| 2. कुरुध्व | कुर्वीथां   | कुरुध्वं | कुर्वीथाः | कुर्वीयाथां | कुर्वीध्वं |
| 1. करवै    | करवावहे     | करवामहे  | कुर्वीय   | कुर्वीविहि  | कुर्वीमहि  |

Conjugate मन् (द, ङ) *to know, to mind*, and वन् (द, उ, ङ) *to ask, to beg*, in the middle voice only, मनुते, मेने, मनिता ; वनुते, वेने, वनिता.

तन् *to extend*, खन् *to dig*, and मन् *to mind*, have two forms in the passive ; as, तन्यते, नायते, &c.

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root.                            | Meaning. | Present.        | Past.    | Future.  |             |
|----------------------------------|----------|-----------------|----------|----------|-------------|
| गम् (द, ज, उ) <i>to go,</i>      |          | गच्छेति गतुते   | आगच्छ    | आगच्छे   | गच्छिष्यति  |
| क्षिन् (द, ज, उ) <i>to hurt,</i> |          | क्षिणेति क्षुते | चिक्षेत् | चिक्षिषे | क्षेपिष्यति |
| घष् (द, ज, उ) <i>to shine,</i>   |          | घशेति श्रुते    | जघाण     | जघणे     | घशिष्यति    |
| ष्टष् (द, ज, उ) <i>to shine,</i> |          | ष्टशेति श्रुते  | जघर्ष    | जघृषे    | घर्शिष्यति  |
| धन् (द, ज, उ) <i>to give,</i>    |          | धनेति नते       | समान'    | सेने     | सनिष्यति    |

SYNOPSIS OF THE EIGHT CONJUGATION  
OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.               | Middle.    | Passive.   |
|---------------------------|-----------------------|------------|------------|
| Present,                  | तनोति                 | तनुते      | तन्यते     |
| Imperfect,                | अतनोत्                | अतनुत      | अतन्यत     |
| Perfect,                  | ततान                  | तेने       | तेने       |
| 1st Future,               | तनिता                 | तनिता      | तनिता      |
| 2nd Future,               | तनिष्यति              | तनिष्यते   | तनिष्यते   |
| Indefinite,               | अतनीत्                | अतनिष्ठ    | अतानि      |
| <i>Imperative,</i>        | तनोतु                 | तनुतां     | तन्यतां    |
| <i>Potential,</i>         | तनुयात्               | तन्वीत     | तन्येत     |
| <i>Precative,</i>         | तन्यात्               | तनिषीष्ट   | तनिषीष्ट   |
| <i>Subjunctive,</i>       | अतनिष्यत्             | अतनिष्यत   | अतनिष्यत   |
| <i>Infinitive,</i>        | तनितुं                | तनितुं     | तनितुं     |
| <i>Participles, pres.</i> | तन्वत्                | तन्वान     | तन्यमान    |
| Perfect,                  | तेनिवस्               | तेनान      | तेनान      |
| Future,                   | तनिष्यत्              | तनिष्यमाश् | तनिष्यमाश् |
| Indefinite,               | ततवत्                 | ततवत्      | तत         |
| Indeclinable, pres.       | तानं तानं             |            |            |
| Indeclinable, past,       | तनित्वा तत्वा प्रतन्य |            |            |
| Adjectival,               | तनितव्य, तननीय तन्य   |            |            |
| Reflective,               | तनेषिम                |            |            |

There are only about ten Primitives of this conjugation.

## NINTH CONJUGATION,

The ninth Conjugation has ना united with the root, and does not change the penultimate vowel by *guna*. Roots with the characteristic गि change a final long vowel to short one. Verbs ending with a consonant form the second person of the Imperative Mood by ष्यात्.

|                                  | Singular. | Dual.    | Plural.   |
|----------------------------------|-----------|----------|-----------|
| क्री (ग, ज,) <i>to buy</i> ..... | क्रीयाति  | क्रीयीतः | क्रीयन्ति |
| पू (गि, ज) <i>to purify</i> ..   | पुनाति    | पुनीतः   | पुनन्ति   |
| मथ् (ग,) <i>to churn</i> ....    | मथ्नाति   | मथ्नीतः  | मथन्ति    |
| कुष् (ग) <i>to extract</i> ..    | कुष्णाति  | कुष्णीतः | कुष्णन्ति |
| Imperative, 2d sing.             | कुष्यात्. |          |           |

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | क्रीयाति  | क्रीयीतः | क्रीयन्ति |
| 2  | क्रीयासि  | क्रीयीथः | क्रीयीथ   |
| 1. | क्रीयामि  | क्रीयीवः | क्रीयीमः  |

## IMPERFECT TENSE.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | अक्रीणात् | अक्रीणीतां | अक्रीणन् |
| 2. | अक्रीणाः  | अक्रीणीतं  | अक्रीणीत |
| 1. | अक्रीणां  | अक्रीणीव   | अक्रीणीम |

## IMPERATIVE MOOD.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | क्रीणातु  | क्रीणीतां | क्रीणन्तु |
| 2. | क्रीणीहि  | क्रीणीतं  | क्रीणीत   |
| 1. | क्रीणानि  | क्रीणाव   | क्रीणाम   |

## POTENTIAL MOOD.

|    | Singular.  | Dual.       | Plural.   |
|----|------------|-------------|-----------|
| 3. | क्रीणीयात् | क्रीणीयातां | क्रीणीयुः |
| 2. | क्रीणीयाः  | क्रीणीयातं  | क्रीणीयात |
| 1. | क्रीणीयां  | क्रीणीयाव   | क्रीणीयाम |

## PERFECT.

|    | Singular.        | Dual.      | Plural.   |
|----|------------------|------------|-----------|
| 3. | चिक्राय          | चिक्रियतुः | चिक्रियुः |
| 2. | चिक्रयिथ चिक्रेथ | चिक्रियथुः | चिक्रिय   |
| 1. | चिक्राय चिक्रय   | चिक्रियिव  | चिक्रियिम |

## FIRST FUTURE.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | क्रेता    | क्रेतारौ   | क्रेतारः  |
| 2. | क्रेतासि  | क्रेतास्यः | क्रेतास्य |
| 1. | क्रेतासि  | क्रेतासः   | क्रेतासः  |

## SECOND FUTURE.

|    | Singular.  | Dual.      | Plural.     |
|----|------------|------------|-------------|
| 3. | क्रेष्यति  | क्रेष्यतः  | क्रेष्यन्ति |
| 2. | क्रेष्यसि  | क्रेष्यथः  | क्रेष्यथ    |
| 1. | क्रेष्यामि | क्रेष्यावः | क्रेष्यामः  |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.  |
|----|-----------|------------|----------|
| 3. | अक्रेषीत् | अक्रेष्यां | अक्रेषुः |
| 2. | अक्रेषीः  | अक्रेष्यं  | अक्रेष्व |
| 1. | अक्रेष्यं | अक्रेष्व   | अक्रेष्व |

## PRECATIVE MOOD.

|    | Singular. | Dual.       | Plural.   |
|----|-----------|-------------|-----------|
| 3. | क्रीयात्  | क्रीयास्तां | क्रीयासुः |
| 2. | क्रीयाः   | क्रीयास्तं  | क्रीयास्त |
| 1. | क्रीयासं  | क्रीयास्व   | क्रीयास्व |

## SUBJUNCTIVE MOOD.

|    | Singular.  | Dual.       | Plural.    |
|----|------------|-------------|------------|
| 3. | अक्रेष्यत् | अक्रेष्यतां | अक्रेष्यन् |
| 2. | अक्रेष्यः  | अक्रेष्यतं  | अक्रेष्यत  |
| 1. | अक्रेष्यं  | अक्रेष्याव  | अक्रेष्याम |

## Infinitive Mood, कर्तुं.

## PARTICIPLES.

|             |           |                         |
|-------------|-----------|-------------------------|
| Present,    | क्रीयत्   | (न-ती-त्)               |
| Perfect,    | चिक्रीवस् | (क्रीबान्-क्रीवी-वत्)   |
| Future,     | क्रेष्यत् | (न-ती-त्)               |
| Indefinite, | क्रीतवत्  | (बान्-वती-वत्) क्रीत्वा |

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

| Root.         | Meaning.                | Present.   | Past.   | Future.     |
|---------------|-------------------------|------------|---------|-------------|
| अश् (अ)       | to eat,                 | अश्नाति    | आश्     | अश्निता     |
| दृष् (अ)      | to repeat,              | दृष्याति   | दृषेष्ट | दृषिता      |
| गच्छ (अ)      | to go,                  | गच्छाति    | आर      | अरिता       |
| कुप्य् (अ)    | to suffer ; cling to,   | कुप्याति   | चुकुप्य | कुन्विता    |
| कुष् (अ)      | to expel ; extract,     | कुप्याति   | चुकोष   | कोषिता      |
| कुप्य् (अ)    | to suffer ; cling to,   | कुप्याति   | चुकुप्य | कुन्विता    |
| क्लिप् (अ)    | to afflict,             | क्लिप्ताति | चिक्लेश | क्लिशिता    |
| क्षुप् (अ)    | to agitate,             | क्षुप्ताति | चुक्षोभ | क्षोभिता    |
| मृष् (अ)      | to be angry,            | मृप्ताति   | जुगोष   | जोषिता      |
| पण्य् (अ)     | to string,              | पण्याति    | अपण्य   | पण्यिता     |
| ज्वा (अ)      | to know,                | जानाति     | अज्ञो   | ज्ञाता      |
| व्या (अि)     | to decay,               | जिनाति     | जिज्यै  | व्याता      |
| क्षो (अि)     | to decay,               | क्षिप्ताति | जिज्ञाय | क्षेता      |
| वृम् (अ)      | to hurt,                | वृम्ताति   | ननाभ    | नभिता       |
| तुम् (अ)      | to injure,              | तुम्ताति   | तुतोभ   | तोभिता      |
| दृ (अि)       | to tear ; to fear,      | दृष्टाति   | ददार    | दरिता       |
| धू- (अि, न)   | to shake,               | धुनाति     | दुधाव   | ध्विता      |
| पुष् (अ)      | to fill,                | पुष्याति   | पुपोष   | पोषिता      |
| पुष् (अ)      | to love                 | पुष्याति   | पुप्रोष | प्रोषिता    |
| बन्ध् (अ, यौ) | to bind,                | बध्नाति    | बबन्ध   | बन्धा       |
| वृ (अि)       | to skreen ; to fill,    | वृष्टाति   | बवार    | वरिता       |
| भृ (अि)       | to nourish ; to blame,  | भृष्टाति   | बभार    | भरिता       |
| भो (अि)       | to nourish ; to fear,   | भोष्टाति   | बभाय    | धेता        |
| मन्य् (अ)     | to churn,               | मग्न्याति  | ममन्य   | मन्यिता     |
| मुष् (अ)      | to steal,               | मुष्याति   | मुमोष   | मोषिता      |
| मृद् (अ)      | to rejoice,             | मृड्नाति   | ममर्दु  | मर्दुता     |
| मृद् (अ)      | to grind ; tread on,    | मृड्नाति   | ममर्द   | मर्दिता     |
| मृ (अि)       | to hurt,                | मृष्टाति   | ममार    | मरिता मरीता |
| रिप् (अ)      | to retire,              | रिष्याति   | रिरेष्ट | रिषिता      |
| रो (अ)        | to hurt ; to howl,      | रोषाति     | रिराद्य | रेता        |
| विष् (अ, यौ)  | to separate ; to use,   | विष्याति   | विवेष्ट | वेष्टा      |
| त्री (अि)     | to nourish ; to choose, | त्रिष्याति | वित्राय | त्रेता      |
| वृ (अि)       | to injure,              | वृष्टाति   | वभार    | वरिता मरीता |
| वन्ध् (अ)     | to liberate,            | वध्नाति    | वबन्ध   | वन्धिता     |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | क्रीणीते  | क्रीणीते  | क्रीणीते   |
| 2. | क्रीणीषे  | क्रीणीषे  | क्रीणीष्वे |
| 1. | क्रीणी    | क्रीणीवहे | क्रीणीमहे  |

## IMPERFECT TENSE.

|    | Singular.  | Dual.      | Plural.     |
|----|------------|------------|-------------|
| 3. | अक्रीणीत   | अक्रीणीतां | अक्रीणीत    |
| 2. | अक्रीणीथाः | अक्रीणीथां | अक्रीणीध्वं |
| 1. | अक्रीणी    | अक्रीणीवहि | अक्रीणीमहि  |

## IMPERATIVE MOOD.

|    | Singular. | Dual.     | Plural.    |
|----|-----------|-----------|------------|
| 3. | क्रीणीतां | क्रीणीतां | क्रीणीतां  |
| 2. | क्रीणीष्व | क्रीणीथां | क्रीणीध्वं |
| 1. | क्रीणी    | क्रीणीवहे | क्रीणीमहे  |

## POTENTIAL MOOD.

|    | Singular. | Dual.       | Plural.    |
|----|-----------|-------------|------------|
| 3. | क्रीणीत   | क्रीणीयातां | क्रीणीरन्  |
| 2. | क्रीणीथाः | क्रीणीथां   | क्रीणीध्वं |
| 1. | क्रीणीय   | क्रीणीवहि   | क्रीणीमहि  |

## PERFECT.

|    | Singular.  | Dual.       | Plural.            |
|----|------------|-------------|--------------------|
| 3. | चिक्रिये   | चिक्रियाते  | चिक्रियरे          |
| 2. | चिक्रियिषे | चिक्रियाथे  | चिक्रियिष्वे, ध्वे |
| 1. | चिक्रिये   | चिक्रियिवहे | चिक्रियिमहे        |

## FIRST FUTURE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | क्रेता    | क्रेतारौ    | क्रेतारः    |
| 2. | क्रेतासे  | क्रेतासाथे  | क्रेताध्वे  |
| 1. | क्रेताहे  | क्रेतास्वहे | क्रेतास्महे |

## SECOND FUTURE.

|    | Singular. | Dual.       | Plural.     |
|----|-----------|-------------|-------------|
| 3. | क्रेष्यते | क्रेष्येते  | क्रेष्यन्ते |
| 2. | क्रेष्यसे | क्रेष्येथे  | क्रेष्यध्वे |
| 1. | क्रेष्ये  | क्रेष्यावहे | क्रेष्यामहे |

## INDEFINITE.

|    | Singular.  | Dual.      | Plural.    |
|----|------------|------------|------------|
| 3. | अक्रेष्ट   | अक्रेषातां | अक्रेषत    |
| 2. | अक्रेष्टाः | अक्रेषाथां | अक्रेषध्वं |
| 1. | अक्रेषि    | अक्रेष्वहि | अक्रेषमहि  |

## PRECATIVE MOOD.

|    | Singular.   | Dual.         | Plural.    |
|----|-------------|---------------|------------|
| 3. | क्रेषीष्ट   | क्रेषीयास्तां | क्रेषीरन्  |
| 2. | क्रेषीष्टाः | क्रेषीयास्यां | क्रेषीध्वं |
| 1. | क्रेषीय     | क्रेषीवहि     | क्रेषीमहि  |

## SUBJUNCTIVE MOOD.

|    | Singular.   | Dual.        | Plural.      |
|----|-------------|--------------|--------------|
| 3. | अक्रोष्यत   | अक्रोष्येतां | अक्रोषन्त    |
| 2. | अक्रोष्यथाः | अक्रोष्येथां | अक्रोष्यध्वं |
| 1. | अक्रोष्ये   | अक्रोष्यावहि | अक्रोष्यामहि |

## Infinitive Mood, कर्तुं.

## PARTICIPLES.

|             |            |                           |
|-------------|------------|---------------------------|
| Present,    | क्रोष्यान् | ( नः-ना-नं )              |
| Perfect,    | चिक्रियान् | ( नः-ना-नं )              |
| Future,     | क्रोष्यमाण | ( याः-या-यां )            |
| Indefinite, | क्रोतवत्   | ( वान्-वती-वत् ) क्रोत्वा |

## CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root.      | Meaning.                   | Present.      | Past.            | Future.     |
|------------|----------------------------|---------------|------------------|-------------|
| हृ         | ( गि, ज ) to hurt,         | हृषाति शीते   | चकार चक्रे       | करिता करीता |
| श्रु, क्लृ | ( ग, ज ) to sound,         | श्रुनाति नीते | चुक्राव चुक्रुवे | क्रविता     |
| द्रु       | ( ग, ज ) to go ; to hurt,  | द्रुषाति शीते | दुद्राव दुद्रुवे | द्रविता     |
| पू         | ( गि, ज ) to purify,       | पुनाति नीते   | पुपाव पुपुवे     | पविता       |
| प्री       | ( ग, ज ) to love ; please, | प्रीषाति शीते | पिप्राय पिप्रिये | प्रेता      |
| नी         | ( ग, ज ) to injure,        | नीनाति नीते   | मिमाय मिम्ये     | मेता        |
| यु         | ( ग, ज ) to bind,          | युनाति नीते   | युयाव युयुवे     | योता        |
| क्ष        | ( गि, ज ) to cut,          | क्षुनाति नीते | क्षुषाव क्षुषुवे | क्षविता     |
| वृ         | ( गि, ज ) to skreen,       | वृषाति शीते   | वषार वषे         | वरिता वरिता |
| शी         | ( ग, ज ) to cook,          | शीषाति शीते   | शिषाय शिषिये     | शेता        |
| सृ         | ( गि, ज ) to cover,        | सृषाति शीते   | तषार तषे         | सर्ता       |

कुष्, to extract, used in a reflexive sense, makes कुष्यति or कुष्यते. ज्ञा ( ग ) to know, makes जानाति, जानीतः, जानन्ति, &c.

For यद् ( ग, ज ) to take, to receive, see the anomalous verbs.

### SYNOPSIS OF THE NINTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative,</i>        | Active.                | Middle.    | Passive.   |
|---------------------------|------------------------|------------|------------|
| Present,                  | क्रीणाति               | क्रीणीते   | क्रीयते    |
| Imperfect,                | अक्रीणात्              | अक्रीणीत   | अक्रीयत    |
| Perfect,                  | चिक्राय                | चिक्रिये   | चिक्रिये   |
| 1st Future.               | क्रेता                 | क्रेता     | क्रेता     |
| 2nd Future,               | क्रेष्यति              | क्रेष्यते  | क्रेष्यते  |
| Indefinite,               | अक्रीषीत्              | अक्रीष्ट   | अक्रायि    |
| <i>Imperative,</i>        | क्रीणानु               | क्रीणीतां  | क्रीयतां   |
| <i>Potential,</i>         | क्रीणीयात्             | क्रीणीत    | क्रीयेत    |
| <i>Precative,</i>         | क्रीयात्               | क्रीषीष्ट  | क्रीषीष्ट  |
| <i>Subjunctive,</i>       | अक्रेष्यत्             | अक्रेष्यत  | अक्रेष्यत  |
| <i>Infinitive,</i>        | क्रेतुं                | क्रेतुं    | क्रेतुं    |
| <i>Participles, pres.</i> | क्रीणत्                | क्रीणान    | क्रीयमान   |
| Perfect,                  | चिक्रीवस्              | चिक्रियाव  | चिक्रियाव  |
| Future,                   | क्रेष्यत्              | क्रेष्यमाण | क्रेष्यमाण |
| Indefinite,               | क्रीतवत्               | क्रीतवत्   | क्रीत      |
| Indeclinable, pres.       | क्रायं क्रायं          |            |            |
| Indeclinable, past,       | क्रीत्वा विक्रीय       |            |            |
| Adjectival,               | क्रेतव्य क्रयणीय क्रेय |            |            |
| Reflective,               | क्रियेणिम              |            |            |

There are about sixty Primitives of this conjugation.

## TENTH CONJUGATION.

The tenth Conjugation has इ inserted in the root, and is then inflected like a verb ending with इ of the first conjugation. The इ is retained in the principal tenses. इ, उ, and ऋ, if penultimate and followed by a single consonant, require *guṇa*, and अ requires *vriddhi*. A final vowel requires *vriddhi*; and a final आ requires the addition of प previous to the insertion of इ. Roots with the characteristic त् drop the final अ and admit neither *guṇa* nor *vriddhi*. As, चुर् (चि) *steal*, चोरयति; कृद् (कि, ज) *cover*, क्रादयति; ए (क.) *fill*, पारयति; ज्ञा (क) *know*, ज्ञापयति; मृध (त्, क.) *forbear*, मृधयति; कथ (त्, क) *speak*, कथयति.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | चोरयति    | चोरयतः  | चोरयन्ति |
| 2. | चोरयसि    | चोरयथः  | चोरयथ    |
| 1. | चोरयामि   | चोरयावः | चोरयामः  |

## IMPERFECT TENSE.

|    | Singular. | Dual.    | Plural. |
|----|-----------|----------|---------|
| 3. | अचोरयत्   | अचोरयतां | अचोरयन् |
| 2. | अचोरयः    | अचोरयतं  | अचोरयत  |
| 1. | अचोरयं    | अचोरयाव  | अचोरयाम |

## IMPERATIVE MOOD.

|    | Singular. | Dual.   | Plural.  |
|----|-----------|---------|----------|
| 3. | चोरयतु    | चोरयतां | चोरयन्तु |
| 2. | चोरय      | चोरयतं  | चोरयत    |
| 1. | चोरयाहि   | चोरयाव  | चोरयाम   |

## POTENTIAL MOOD.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | चोरयेत्   | चोरयेतां | चोरयेयुः |
| 2. | चोरयेः    | चोरयेतं  | चोरयेत   |
| 1. | चोरयेयं   | चोरयेव   | चोरयेम   |

## PERFECT.

|    | Singular.    | Dual.          | Plural.       |
|----|--------------|----------------|---------------|
| 3. | चोरयाश्चकार  | चोरयाश्चक्रतुः | चोरयाश्चक्रुः |
| 2. | चोरयाश्चक्यं | चोरयाश्चक्रयुः | चोरयाश्चक्र   |
| 1. | चोरयाश्चकार  | चोरयाश्चक्रव   | चोरयाश्चक्रम  |

## FIRST FUTURE.

|    | Singular.   | Dual.       | Plural.     |
|----|-------------|-------------|-------------|
| 3. | चोरयिता     | चोरयितारौ   | चोरयितारः   |
| 2. | चोरयितासि   | चोरयितास्यः | चोरयितास्य  |
| 1. | चोरयितास्मि | चोरयितास्यः | चोरयितास्यः |

## SECOND FUTURE.

|    | Singular.   | Dual.       | Plural.      |
|----|-------------|-------------|--------------|
| 3. | चोरयिष्यति  | चोरयिष्यतः  | चोरयिष्यन्ति |
| 2. | चोरयिष्यसि  | चोरयिष्यथः  | चोरयिष्यथ    |
| 1. | चोरयिष्यामि | चोरयिष्यावः | चोरयिष्यामः  |

## INDEFINITE.

|    | Singular. | Dual.     | Plural.  |
|----|-----------|-----------|----------|
| 3. | अचूचुरत्  | अचूचुरतां | अचूचुरन् |
| 2. | अचूचुरः   | अचूचुरतं  | अचूचुरत  |
| 1. | अचूचुरं   | अचूचुराव  | अचूचुराम |

## PRECATIVE MOOD.

|    | Singular.  | Dual.         | Plural.     |
|----|------------|---------------|-------------|
| 3. | चोर्थ्यात् | चोर्थ्यास्तां | चोर्थ्यासुः |
| 2. | चोर्थ्याः  | चोर्थ्यास्तं  | चोर्थ्यास्त |
| 1. | चोर्थ्यासं | चोर्थ्यास्व   | चोर्थ्यास्म |

## SUBJUNCTIVE MOOD.

|    | Singular.   | Dual.        | Plural.     |
|----|-------------|--------------|-------------|
| 3. | अचोरयिष्यत् | अचोरयिष्यतां | अचोरयिष्यन् |
| 2. | अचोरयिष्यः  | अचोरयिष्यतं  | अचोरयिष्यत  |
| 1. | अचोरयिष्यं  | अचोरयिष्याव  | अचोरयिष्याम |

## Infinitive Mood, चोरयितुं.

## PARTICIPLES.

|             |                                   |
|-------------|-----------------------------------|
| Present,    | चोरयत् (न्-ती-त्)                 |
| Perfect,    | चोरयास्त्रिबस् (वान्-सुधी-वत्)    |
| Future,     | चोरयिष्यत् (न्-ती-त्)             |
| Indefinite, | चोरितवत् (वान्-वती-वत्) चोरयित्वा |

## CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE.

| Root.                                 | Meaning. | Present.   | Past.        | Future.     |
|---------------------------------------|----------|------------|--------------|-------------|
| वृश् वृश् (क,त्) to divide,           |          | वृश्चयति   | वृश्चयामास   | वृश्चयिता   |
| वृश् (क,त्) to sin,                   |          | वृश्चयति   | वृश्चयामास   | वृश्चयिता   |
| वृश्च वृश्च (क,त्) to mark, to count, |          | वृश्चयति   | वृश्चयामास   | वृश्चयिता   |
| वृन् (क,त्) to be blind,              |          | वृन्दयति   | वृन्दयामास   | वृन्दयिता   |
| वृन् (क) to be sick,                  |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to praise, to heat,          |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to honour,                   |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन्धीर (क,त्) to disregard, despise, |          | वृन्धीरयति | वृन्धीरयामास | वृन्धीरयिता |
| वृन्धीर (क,त्) to swing,              |          | वृन्धीरयति | वृन्धीरयामास | वृन्धीरयिता |
| वृन् (क,त्) to lessen,                |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to be strong,                |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to shine,                 |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन्ध (र, क्) to dart, throw up,      |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to loosen,                |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to speak,                 |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to pierce through,        |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to cut through, loose,    |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to count,                 |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to reckon time,           |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to throw, to send,           |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to colour, to bind,          |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to pound, censure,           |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to advise with,           |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to shine,                    |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन्ध, वृन्ध (क,त्) to play,          |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to be weak,               |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to celebrate,                |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to throw,                 |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन्. वृन् (क,त्) to eat,             |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to enumerate,             |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क,त्) to thunder,               |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to thunder,                  |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |
| वृन् (क) to covet,                    |          | वृन्धयति   | वृन्धयामास   | वृन्धयिता   |

| Root. | Meaning.                      | Present. | Past.      | Future.   |
|-------|-------------------------------|----------|------------|-----------|
| मर्ह् | (कि) to condemn,              | मर्हयति  | मर्हयामास  | मर्हयिता  |
| मवेध  | (क,त्) to seek after,         | मवेधयति  | मवेधयामास  | मवेधयिता  |
| मघ्   | (क,त्) to be thick,           | मघयति    | मघयामास    | मघयिता    |
| मुठ्  | (क,ट्) to enclose,            | मुष्ठयति | मुष्ठयामास | मुष्ठयिता |
| मुञ्  | (क,ट्) to pound; to save,     | मुञ्चयति | मुञ्चयामास | मुञ्चयिता |
| मुष   | (क,त्) to advise, invite,     | मुषयति   | मुषयामास   | मुषयिता   |
| मुञ्  | (क,त्) to seize, to swallow,  | मुञ्चयति | मुञ्चयामास | मुञ्चयिता |
| मोम   | (क,त्) to besmear,            | मोमयति   | मोमयामास   | मोमयिता   |
| घट्   | (क) to move, happen,          | घटयति    | घटयामास    | घटयिता    |
| घुष्  | (कि,ट्) to proclaim,          | घोषयति   | घोषयामास   | घोषयिता   |
| चर्   | (क) to investigate,           | चारयति   | चारयामास   | चारयिता   |
| चित्  | (क,ट्) to think,              | चिन्तयति | चिन्तयामास | चिन्तयिता |
| चिच   | (त्, कि) to paint,            | चिचयति   | चिचयामास   | चिचयिता   |
| चुद्  | (क) to ask; to send,          | चोदयति   | चोदयामास   | चोदयिता   |
| चुव्  | (कि, ट्) to kiss,             | चुम्बयति | चुम्बयामास | चुम्बयिता |
| चूर्  | (क) to grind,                 | चूर्णयति | चूर्णयामास | चूर्णयिता |
| हर्द् | (क) to vomit,                 | हर्दयति  | हर्दयामास  | हर्दयिता  |
| हिद्र | (क,त्) to pierce,             | हिद्रयति | हिद्रयामास | हिद्रयिता |
| हेद्  | (क,त्) to cut,                | हेदयति   | हेदयामास   | हेदयिता   |
| जल्   | (क) to cover,                 | जालयति   | जालयामास   | जालयिता   |
| जुष्  | (कि) to enjoy,                | जोषयति   | जोषयामास   | जोषयिता   |
| ज्ञप् | (क,त्) to know,               | ज्ञपयति  | ज्ञपयामास  | ज्ञपयिता  |
| ज्ञा  | (क) to order,                 | ज्ञापयति | ज्ञापयामास | ज्ञापयिता |
| तड्   | (क) to beat,                  | ताडयति   | ताडयामास   | ताडयिता   |
| तर्क् | (क) to reason,                | तर्कयति  | तर्कयामास  | तर्कयिता  |
| तस्   | (कि, ट्) to adorn,            | तंसयति   | तंसयामास   | तंसयिता   |
| तिञ्  | (क) to sharpen,               | तेजयति   | तेजयामास   | तेजयिता   |
| तिल्  | (क) to be greasy,             | तेल्यति  | तेल्यामास  | तेल्यिता  |
| तीर   | (क,त्) to cross over, finish, | तीरयति   | तीरयामास   | तीरयिता   |
| तुल्  | (कि) to weigh,                | तोळयति   | तोळयामास   | तोळयिता   |
| वस्   | (क) to oppose,                | वासयति   | वासयामास   | वासयिता   |
| दण्   | (क,त्) to punish,             | दण्डयति  | दण्डयामास  | दण्डयिता  |
| दल    | (कि) to divide,               | दालयति   | दालयामास   | दालयिता   |
| दुःख  | (क,त्) to give pain,          | दुःखयति  | दुःखयामास  | दुःखयिता  |
| दप्   | (कि) to blaze, be proud,      | दर्पयति  | दर्पयामास  | दर्पयिता  |
| धक्   | (क) to destroy,               | धक्कयति  | धक्कयामास  | धक्कयिता  |

| Root.   | Meaning.                       | Present.    | Past.         | Future.       |
|---------|--------------------------------|-------------|---------------|---------------|
| धृष्    | (कि) to overbear,              | धृष्यति     | धृष्यामास     | धृष्यतिता     |
| ध्वन्   | (क, त्) to sound,              | ध्वनयति     | ध्वनयामास     | ध्वनयतिता     |
| नक्     | (क) to annihilate,             | नक्षयति     | नक्षयामास     | नक्षयतिता     |
| नट्     | (क) to dance,                  | नाटयति      | नाटयामास      | नाटयतिता      |
| पक्ष्   | (क) to take sides,             | पक्षयति     | पक्षयामास     | पक्षयतिता     |
| पट्     | (क, त्) to surround,           | पटयति       | पटयामास       | पटयतिता       |
| पङ्     | (इ, कि) to heap up,            | पङ्कयति     | पङ्कयामास     | पङ्कयतिता     |
| पर्ण    | (क, त्) to be green,           | पर्णयति     | पर्णयामास     | पर्णयतिता     |
| पल्लुक् | (क, त्) to cut,                | पल्लुक्कयति | पल्लुक्कयामास | पल्लुक्कयतिता |
| पश्     | (क) to bind,                   | पाशयति      | पाशयामास      | पाशयतिता      |
| पार     | (क, त्) to cross over, finish, | पारयति      | पारयामास      | पारयतिता      |
| पाल्    | (कि) to preserve,              | पालयति      | पालयामास      | पालयतिता      |
| पिञ्    | (क, इ) to shine,               | पिञ्चयति    | पिञ्चयामास    | पिञ्चयतिता    |
| पीड्    | (ष्ट) to be painful,           | पीडयति      | पीडयामास      | पीडयतिता      |
| पुंश्   | (क) to smear,                  | पुंसयति     | पुंसयामास     | पुंसयतिता     |
| पुष     | (क) to take, to wear,          | पोषयति      | पोषयामास      | पोषयतिता      |
| पुष्    | (क) to bind,                   | पुक्षयति    | पुक्षयामास    | पुक्षयतिता    |
| पूज्    | (क) to worship,                | पूजयति      | पूजयामास      | पूजयतिता      |
| पूल्    | (क) to collect,                | पूल्कयति    | पूल्कयामास    | पूल्कयतिता    |
| प्रथ्   | (क) to throw, to send,         | पर्ययति     | पर्ययामास     | पर्ययतिता     |
| प्रथ्   | (क) to make famous,            | प्राथयति    | प्राथयामास    | प्राथयतिता    |
| वध्     | (क) to bind, to kill,          | वाधयति      | वाधयामास      | वाधयतिता      |
| वुक्    | (कि) to bark,                  | वुक्षयति    | वुक्षयामास    | वुक्षयतिता    |
| वुल्    | (क) to sink.                   | बोल्कयति    | बोल्कयामास    | बोल्कयतिता    |
| मक्ष्   | (क) to eat,                    | मक्षयति     | मक्षयामास     | मक्षयतिता     |
| मज्     | (क) to cook,                   | माजयति      | माजयामास      | माजयतिता      |
| मद्     | (क, इ) to be happy, shine,     | मन्दयति     | मन्दयामास     | मन्दयतिता     |
| भाज     | (क, त्) to divide,             | भाजयति      | भाजयामास      | भाजयतिता      |
| भाम     | (क, त्) to be angry            | भीमयति      | भीमयामास      | भीमयतिता      |
| भू      | (क) to think,                  | भावयति      | भावयामास      | भावयतिता      |
| भूष     | (कि) to ornament,              | भूषयति      | भूषयामास      | भूषयतिता      |
| मङ्     | (इ, कि) to adorn,              | मण्डयति     | मण्डयामास     | मण्डयतिता     |
| मह्     | (क) to revere,                 | माहयति      | माहयामास      | माहयतिता      |
| मान्    | (कि) to honour,                | मानयति      | मानयामास      | मानयतिता      |
| मार्ज्  | (कि) to search, to clean,      | मार्जयति    | मार्जयामास    | मार्जयतिता    |
| मार्ज   | (क) to cleanse,                | मार्जयति    | मार्जयामास    | मार्जयतिता    |

| Root.          | Meaning.                 | Present.   | Past.        | Future.     |
|----------------|--------------------------|------------|--------------|-------------|
| मिश्र (क, त्)  | to mix,                  | मिश्रयति   | मिश्रयामास   | मिश्रयिता   |
| मुञ्च (क)      | to put off, escape from, | मुञ्चयति   | मुञ्चयामास   | मुञ्चयिता   |
| मूच (क, त्)    | to make water,           | मूचयति     | मूचयामास     | मूचयिता     |
| मूल, मुञ्च (क) | to plant,                | मूलयति     | मूलयामास     | मूलयिता     |
| मृञ्च (क)      | to anoint,               | मृञ्चयति   | मृञ्चयामास   | मृञ्चयिता   |
| मोच (कि)       | to free from,            | मोचयति     | मोचयामास     | मोचयिता     |
| श्लेष् (कि)    | to speak as a foreigner, | श्लेष्मयति | श्लेष्मयामास | श्लेष्मयिता |
| यात (क)        | to afflict,              | यातयति     | यातयामास     | यातयिता     |
| युज् (कि)      | to unite,                | योजयति     | योजयामास     | योजयिता     |
| रच (क, त्)     | to do, to compose,       | रचयति      | रचयामास      | रचयिता      |
| रह (क, त्)     | to quit,                 | रहयति      | रहयामास      | रहयिता      |
| रेच (कि)       | to join or disjoin,      | रेचयति     | रेचयामास     | रेचयिता     |
| रोष (क)        | to be angry,             | रोषयति     | रोषयामास     | रोषयिता     |
| रुच (क, त्)    | to be harsh,             | रुचयति     | रुचयामास     | रुचयिता     |
| रूप (क, त्)    | to form, to shape,       | रूपयति     | रूपयामास     | रूपयिता     |
| लिङ् (क, इ)    | to paint,                | लिङ्गयति   | लिङ्गयामास   | लिङ्गयिता   |
| लुठ (इ, क)     | to thief,                | लोठयति     | लोठयामास     | लोठयिता     |
| लोक (क, ष्)    | to shine,                | लोकयति     | लोकयामास     | लोकयिता     |
| वट् (इ, कि)    | to share out,            | वण्डयति    | वण्डयामास    | वण्डयिता    |
| वद् (क)        | to speak,                | वाद्मयति   | वाद्मयामास   | वाद्मयिता   |
| वर (क, त्)     | to desire, to choose,    | वरयति      | वरयामास      | वरयिता      |
| वर्ण (क, त्)   | to describe, praise,     | वर्णयति    | वर्णयामास    | वर्णयिता    |
| वर्ध (क)       | to pierce, to fill,      | वर्धयति    | वर्धयामास    | वर्धयिता    |
| वह् (इ)        | to shine,                | वंहयति     | वंहयामास     | वंहयिता     |
| वल्क (क)       | to speak,                | वल्कयति    | वल्कयामास    | वल्कयिता    |
| वात (क, त्)    | to fan,                  | वातयति     | वातयामास     | वातयिता     |
| वास (क)        | to fumigate.             | वासयति     | वासयामास     | वासयिता     |
| ह (क)          | to choose, to screen,    | वारयति     | वारयामास     | वारयिता     |
| वेल् (क, त्)   | to count time,           | वेल्मयति   | वेल्मयामास   | वेल्मयिता   |
| व्याय् (क)     | to expend,               | व्याययति   | व्याययामास   | व्याययिता   |
| व्रज् (क)      | to go, to purify,        | व्राजयति   | व्राजयामास   | व्राजयिता   |
| शठ् (क)        | to speak ill,            | शाठयति     | शाठयामास     | शाठयिता     |
| शब्द (क)       | to sound,                | शब्दयति    | शब्दयामास    | शब्दयिता    |
| शेष (क)        | to leave a residue,      | शेषयति     | शेषयामास     | शेषयिता     |
| शील (क, त्)    | to practise, to wear,    | शीलयति     | शीलयामास     | शीलयिता     |
| अथ (क, त्)     | to be weak,              | अथयति      | अथयामास      | अथयिता      |

| Root.         | Meaning.                 | Present. | Past.      | Future.   |
|---------------|--------------------------|----------|------------|-----------|
| अन् (क)       | to put in rows, to kill, | अन्थयति  | अन्थयामास  | अन्थयिता  |
| क्षय (क, त्)  | to be weak, to loose,    | क्षययति  | क्षययामास  | क्षययिता  |
| हन् (क, सि)   | to sound, thunder,       | हन्थयति  | हन्थयामास  | हन्थयिता  |
| हृप् (क)      | to heap up,              | हृपयति   | हृपयामास   | हृपयिता   |
| श्लिष् (क)    | to be oily, kind,        | श्लेहयति | श्लेहयामास | श्लेहयिता |
| चस् (क)       | to taste,                | खादयति   | खादयामास   | खादयिता   |
| सान् (क, त्)  | to comfort,              | सान्थयति | सान्थयामास | सान्थयिता |
| साम (क, त्)   | to conciliate,           | सामयति   | सामयामास   | सामयिता   |
| श्रूय (क, त्) | to inform,               | श्रूययति | श्रूययामास | श्रूययिता |
| स्तेन (क, त्) | to steal,                | स्तेनयति | स्तेनयामास | स्तेनयिता |
| शोभ (क, त्)   | to praise,               | शोभयति   | शोभयामास   | शोभयिता   |
| स्पृष् (क)    | to wish for,             | स्पृहयति | स्पृहयामास | स्पृहयिता |
| खन (क, त्)    | to sound,                | खनयति    | खनयामास    | खनयिता    |
| हिंस (इ, त्)  | to injure,               | हिंसयति  | हिंसयामास  | हिंसयिता  |
| आप् (क)       | to speak,                | आपयति    | आपयामास    | आपयिता    |

## MIDDLE VOICE.

## INDICATIVE MOOD.

## PRESENT TENSE.

|    | Singular. | Dual.    | Plural.  |
|----|-----------|----------|----------|
| 3. | चोरयते    | चोरयेते  | चोरयन्ते |
| 2. | चोरयसे    | चोरयेथे  | चोरयध्वे |
| 1. | चोरये     | चोरयावहे | चोरयामहे |

## IMPERFECT TENSE.

|    | Singular. | Dual.     | Plural.   |
|----|-----------|-----------|-----------|
| 3. | अचोरयत    | अचोरयेतां | अचोरयन्त  |
| 2. | अचोरयथाः  | अचोरयेथां | अचोरयध्वं |
| 1. | अचोरये    | अचोरयावहि | अचोरयामहि |

## IMPERATIVE MOOD.

|    | Singular. | Dual.    | Plural.   |
|----|-----------|----------|-----------|
| 3. | चोरयतां   | चोरयेतां | चोरयन्तां |
| 2. | चोरयस्व   | चोरयेथां | चोरयध्वं  |
| 1. | चोरये     | चोरयावहे | चोरयामहे  |

## POTENTIAL MOOD.

|    | Singular. | Dual.      | Plural.   |
|----|-----------|------------|-----------|
| 3. | चोरयेत्   | चोरयेयातां | चोरयेरन्  |
| 2. | चोरयेथाः  | चोरयेयाथां | चोरयेध्वं |
| 1. | चोरयेय    | चोरयेवहि   | चोरयेमहि  |

## PERFECT.

|    | Singular.       | Dual.          | Plural.         |
|----|-----------------|----------------|-----------------|
| 3. | चोरयाश्चक्रे    | चोरयाश्चक्राते | चोरयाश्चक्रिरे  |
| 2. | चोरयाश्चक्रध्वे | चोरयाश्चक्राथे | चोरयाश्चक्रध्वे |
| 1. | चोरयाश्चक्रे    | चोरयाश्चक्रवहे | चोरयाश्चक्रमहे  |

## FIRST FUTURE.

|    | Singular. | Dual.        | Plural.      |
|----|-----------|--------------|--------------|
| 3. | चोरयिता   | चोरयितारौ    | चोरयितारः    |
| 2. | चोरयितासे | चोरयितासाथे  | चोरयिताध्वे  |
| 1. | चोरयिताहे | चोरयितास्वहे | चोरयितास्महे |

## SECOND FUTURE.

|    | Singular.  | Dual.        | Plural.      |
|----|------------|--------------|--------------|
| 3. | चोरयिष्यते | चोरयिष्येते  | चोरयिष्यन्ते |
| 2. | चोरयिष्यसे | चोरयिष्येथे  | चोरयिष्यध्वे |
| 1. | चोरयिष्ये  | चोरयिष्यावहे | चोरयिष्यामहे |

## INDEFINITE.

|    | Singular. | Dual.      | Plural.    |
|----|-----------|------------|------------|
| 3. | अचूचुरत   | अचूचुरातां | अचूचुरन्त  |
| 2. | अचूचुरथाः | अचूचुराथां | अचूचुरध्वं |
| 1. | अचूचुरे   | अचूचुरावहि | अचूचुरामहि |

## PRECATIVE MOOD.

|    | Singular.    | Dual.          | Plural.     |
|----|--------------|----------------|-------------|
| 3. | चोरयिषीष्ट   | चोरयिषीयास्तां | चोरयिषीरन्  |
| 2. | चोरयिषीष्ठाः | चोरयिषीयास्तां | चोरयिषीध्वं |
| 1. | चोरयिषीथ     | चोरयिषीवहि     | चोरयिषीमहि  |

## SUBJUNCTIVE MOOD.

|    | Singular.    | Dual.         | Plural.       |
|----|--------------|---------------|---------------|
| 3. | अचोरयिष्यत   | अचोरयिष्येतां | अचोरयिष्यन्त  |
| 2. | अचोरयिष्यथाः | अचोरयिष्येथां | अचोरयिष्यध्वं |
| 1. | अचोरयिष्ये   | अचोरयिष्यावहि | अचोरयिष्यामहि |

## Infinitive Mood, चोरयितुं.

## PARTICIPLES.

|             |               |                           |
|-------------|---------------|---------------------------|
| Present,    | चोरयमाञ्च     | (ञः-ञा-ञां)               |
| Perfect,    | चोरयामासिबस्  | (वान्-सुषी-वत्)           |
| Future,     | चोरयिष्यमाञ्च | (ञः-ञा-ञां)               |
| Indefinite, | चोरितवत्      | (वान्-वती-वत्), चोरयित्वा |

CONJUGATE THE FOLLOWING DEPRONENT VERBS IN THE MIDDLE VOICE.

| Root.           | Meaning.                   | Present.  | Past.           | Future.    |
|-----------------|----------------------------|-----------|-----------------|------------|
| चर्च (क, त, ऊ)  | <i>to ask, to pray,</i>    | चर्चयते   | चर्चयाच्चक्रे   | चर्चयिता   |
| कम् (क, उ, ऊ)   | <i>to lust for,</i>        | कामयते    | कामयाच्चक्रे    | कामयिता    |
| कुस्म (क, ऊ)    | <i>to smile, perceive,</i> | कुस्मयते  | कुस्मयाच्चक्रे  | कुस्मयिता  |
| कुह (क, त, ऊ)   | <i>to excite surprise,</i> | कुहयते    | कुहयाच्चक्रे    | कुहयिता    |
| तर्ज्ज (क, ऊ)   | <i>to blame,</i>           | तर्जयते   | तर्जयाच्चक्रे   | तर्जयिता   |
| दश् (द, क, ऊ)   | <i>to see ; to bite,</i>   | दंशयते    | दंशयाच्चक्रे    | दंशयिता    |
| निष्कृ (क, ऊ)   | <i>to weigh, measure,</i>  | निष्कृयते | निष्कृयाच्चक्रे | निष्कृयिता |
| भूष् (क, ऊ.)    | <i>to fear or hope,</i>    | भूषयते    | भूषयाच्चक्रे    | भूषयिता    |
| मन् (क, द, ऊ)   | <i>to counsel,</i>         | मन्त्रयते | मन्त्रयाच्चक्रे | मन्त्रयिता |
| मद् (ङ, ऊ)      | <i>to fill,</i>            | मादयते    | मादयाच्चक्रे    | मादयिता    |
| मन् (क, ऊ)      | <i>to be proud,</i>        | मानयते    | मानयाच्चक्रे    | मानयिता    |
| वृग् (क, त, ऊ)  | <i>to seek, hunt,</i>      | वृग्यते   | वृगयाच्चक्रे    | वृगयिता    |
| यच् (क, ऊ)      | <i>to exalt,</i>           | यज्यते    | यजयाच्चक्रे     | यजयिता     |
| लल् (क, ऊ)      | <i>to desire,</i>          | लाल्यते   | लालयाच्चक्रे    | लालयिता    |
| वन्च् (क, ऊ)    | <i>to cheat,</i>           | वद्वयते   | वद्वयाच्चक्रे   | वद्वयिता   |
| वीर (क, त्)     | <i>to be brave,</i>        | वीरयते    | वीरयाच्चक्रे    | वीरयिता    |
| शस् (क, ऊ)      | <i>to reflect, design,</i> | शमयते     | शमयाच्चक्रे     | शमयिता     |
| शूर (क, त, ऊ)   | <i>to be heroic,</i>       | शूरयते    | शूरयाच्चक्रे    | शूरयिता    |
| स्थूल (क, त, ऊ) | <i>to be fat,</i>          | स्थूलयते  | स्थूलयाच्चक्रे  | स्थूलयिता  |
| वश्म (क, ऊ)     | <i>to unite,</i>           | स्यर्शयते | स्यर्शयाच्चक्रे | स्यर्शयिता |
| हिक् (क, ऊ)     | <i>to hurt,</i>            | हिक्कयते  | हिक्कयाच्चक्रे  | हिक्कयिता  |

## SYNOPSIS OF THE TENTH CONJUGATION OF VERBS IN THE THREE VOICES.

| <i>Indicative.</i>        | Active.                   | Middle.       | Passive.      |
|---------------------------|---------------------------|---------------|---------------|
| Present,                  | चोरयति                    | चोरयते        | चोर्थ्यते     |
| Imperfect,                | अचोरयत्                   | अचोरयत        | अचोर्थ्यत     |
| Perfect,                  | चोरयाश्चकार               | चोरयाश्चक्रे  | चोरयाश्चक्रे  |
| 1st Future,               | चोरयिता                   | चोरयिता       | चोरयिता       |
| 2nd Future,               | चोरयिष्यति                | चोरयिष्यते    | चोरयिष्यते    |
| Indefinite,               | अचूचुरत्                  | अचूचुरत       | अचोरि         |
| <i>Imperative,</i>        | चोरयतु                    | चोरयतां       | चोर्थ्यतां    |
| <i>Potential,</i>         | चोरयेत्                   | चोरयेत        | चोर्थ्येत     |
| <i>Precative,</i>         | चोर्यात्                  | चोरयिषीष्ट    | चोरयिषीष्ट    |
| <i>Subjunctive,</i>       | अचोरयिष्यत                | अचोरयिष्यत    | अचोरयिष्यत    |
| <i>Infinitive,</i>        | चोरयितुं                  | चोरयितुं      | चोरयितुं      |
| <i>Participles, pres.</i> | चोरयत्                    | चोरयमाण       | चोर्थ्यमाण    |
| Perfect,                  | चोरयाश्चक्रिवस्           | चोरयाश्चक्राण | चोरयाश्चक्राण |
| Future,                   | चोरयिष्यत्                | चोरयिष्यमाण   | चोरयिष्यमाण   |
| Indefinite,               | चोरितवत्                  | चोरितवत्      | चोरित         |
| Indeclin. pres.           | चोरयं चोरयं               |               |               |
| Indeclin. past.           | चोरयित्वा प्रचोर्थ्य      |               |               |
| Adjectival,               | चोरयितव्य चोरयणीय चोर्थ्य |               |               |
| Reflective,               | चोरेणिम                   |               |               |

## CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

| Root.                                    | Meaning. | Present.      | Past.           | Future.          |
|------------------------------------------|----------|---------------|-----------------|------------------|
| अर्च् (क, ज) <i>to worship,</i>          |          | अर्चयति ते    | अर्चयाच्चकार    | क्रे अर्चयिता    |
| अर्ह् (क, ज) <i>to hurt,</i>             |          | अर्हयति ते    | अर्हयाच्चकार    | क्रे अर्हयिता    |
| कुत्स् (क, ज) <i>to blame,</i>           |          | कुत्सयति ते   | कुत्स्याच्चकार  | क्रे कुत्सयिता   |
| आद् (कि, ज) <i>to cover,</i>             |          | आदयति ते      | आदयाच्चकार      | क्रे आदयिता      |
| उभ् (क, इ, ज) <i>to accumulate,</i>      |          | उभयति ते      | उभयाच्चकार      | क्रे उभयिता      |
| डिभ् (क, इ, ज) <i>to hoard,</i>          |          | डिभयति ते     | डिभयाच्चकार     | क्रे डिभयिता     |
| मर्त्स् (क, ज) <i>to reprove,</i>        |          | मर्त्सयति ते  | मर्त्स्याच्चकार | क्रे मर्त्सयिता  |
| लक्ष् (क, ज) <i>to mark, to see,</i>     |          | लक्षयति ते    | लक्षयाच्चकार    | क्रे लक्षयिता    |
| विद् (क, ज) <i>to know, to speak,</i>    |          | वेदयति ते     | वेदयाच्चकार     | क्रे वेदयिता     |
| सङ्ग्राम् (क, त्, ज) <i>to fight,</i>    |          | संग्रामयति ते | संग्रामयाच्चकार | क्रे संग्रामयिता |
| स्वाम् (क, ज) <i>to infer, consider,</i> |          | स्वामयति ते   | स्वामयाच्चकार   | क्रे स्वामयिता   |

The verbs of this, together with those of the preceding conjugations, make up the total number of the simple roots, which are computed to be one thousand seven hundred and sixty-five. Owing to the same word's being often differently spelt, and its sometimes belonging to more than one conjugation, the number is considered by some to amount to about two thousand. These verbs are greatly increased in number by means of Prepositions; they are however conjugated in the same manner, when the prepositions are prefixed, as in their simple state. It is not to be supposed that this number of verbs is in common use; scarcely more than 500 of them are of frequent occurrence; and most of them are included in this and the following chapter on the verbs.

## SECTION III.

OF THE FORMATION AND USE OF THE  
TENSES, &c.

## THE PRESENT AND ITS FORMATIVES.

## PRESENT.

The Present tense is formed according to the rules laid down at the beginning of each conjugation.

This tense may be either definite or indefinite in regard to time ; as, अस्ति कश्चिद् विद्वान् *Is there (now) a wise man ?* अस्ति भागीरथीतीरे नगरं *There is a city on the banks of the Bhágtrathí.* कर्त्ता कुरुते यद् यदिच्छति *The maker makes whatever he pleases.* In the first example the time is present definite ; in the second indefinite including past and present time ; and in the last indefinite including present, past and future. With क्त added, it is always past ; as, सर्वे तं तिरस्कुर्वन्ति *all reproached him.*

The comparative terminations तरां and तमां are added to verbs in any of the tenses to signify *intensity* ; as ध्यायति तरां *He meditates too much*, ध्यायति तमां *He meditates a great deal too much.*

## IMPERFECT.

The Imperfect is formed from the Present by prefixing the augment अ, and changing the final ति to ते and ते to त. When ति and ते are preceded by a vowel, they become त् and त; when united with a consonant, in the Active ति is dropped, and the final of the word changed according to the rules of Permutation; in the Middle ए is changed to the inherent अ. As, याचति, अयाचत्; याचते, अयाचत; दैष्टि, अदैट्; दिष्टि, अदिष्ट; रणद्धि, अरणत्; रन्धे, अरन्ध.

When ति is dropped and the final changed, the 2d person is like the 3d; but if the final becomes त्, there are two forms; as, 3d, अदैट्; 2d, अदैट्; 3d, अरणत्; 2d, अरणत् and अरणः.

Verbs beginning with a vowel require *vridhhi* when the augment is prefixed; as, ऊर्षेति, और्षेत् *he covered*; ऋज् आर्जत् *he stood firm or upright*.

When Verbs are compounded with Prepositions, the augment is always prefixed to the root, and not to the Preposition; as, प्रभू *to be supreme, to rule*; प्रभवति प्राभवत्, and not अप्रभवत्.

If the word consists of two parts, the Preposition may intervene as उक्षां प्रचक्रुः *they sprinkled*.

The imperfect tense, when used correctly, expresses what was taking place at some time past and was

still going on, but not completed; as, स तं पङ्के पतितं  
 दृष्ट्वावदत् *Seeing him fallen in the mud he said or was*  
*saying.* यात्रिण धृतः स पाशोऽचिन्तयत् *The traveller being*  
*seized by the tiger was reflecting.*

## IMPERATIVE.

The Imperative mood is formed from the Present  
 by changing the final termination ति to तु, and ते to तां.  
 As, याचति याचतु; याचते याचतां.

If the verb ends with च or ङ after a single consonant, no addition  
 is made; but if with any other vowel, or ङ after a compound conso-  
 nant, हि is added; if with च्—ञ्, षि is added; in the 2d person of the  
 Imperative Active; as, याच, दुनु, क्रीडोहि, तच्छुहि, बन्धि.

तात् may be used in the 2d and 3rd persons singular in a Precative  
 sense; as, जीव तात् *may he, or mayest thou live.* So हि or त in the Active  
 and स or छं in the Middle, may be used for all the persons in the  
 sense of repetition or excess. The हि is dropped, retained, or changed  
 according to the above rule.

The imperative, though sometimes used like the  
 potential, is most commonly employed to express a  
 command or direction; as, भो भोः पण्डिताः श्रूयतां मम वचनं  
*O Pandits, let my word be heard.* यूयं शृणुत सम्प्रति  
*Do you now hear.* सुवर्णकङ्कणं गृह्णत. *Take this gold*  
*ornament.*

## POTENTIAL.

The Potential mood is formed from the Present by  
 rejecting गुण, and changing the final termination.  
 If च precedes the terminations; they will be यत् and यत,

if any other letter, यात् and ईत् ; as, याच याचेत् दिव्यात् द्विषीत्, &c.

The potential, besides occasionally expressing the sense of the imperative, is also used in a variety of senses, as may, can, might, could, would, should, ought, &c. ; as, एकेन चक्रेण न रयस्य गति र्भवेत् *The motion of the car cannot be by (only) one wheel.* आपदार्थं धनं रक्षेत् *One should save money for the time of trouble.* अस्य दग्धोदरस्यार्थं कः कुर्यात् पातकं महत् *Who would commit a great sin for this vile perishable body.*

It is only in the preceding four forms that there is any difference in the conjugations ; the following rules for the formation of the other tenses apply to all the conjugations alike.

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#### THE PERFECT.

The Perfect tense is characterized by the reduplication of the first syllable, and by the changes which take place in the Penultimate and final letters of the root.

##### 1st. *Of the Reduplication.*

In the reduplication an aspirated consonant is changed into an unaspirated one, and a long vowel into a short one ; but if the first syllable of the root is an unaspirated consonant, followed by a short

vowel, it is simply doubled ; as, भज्, *to worship*, बभाज् ; याच्, *to ask*, ययाच् ; तुद्, *to pain*, तुतोद्, &c.

इ is the short vowel of ई, ए, ऐ ; and उ of ऊ, औ, औ.

अ is used for the reduplication of ऋ, ॠ, or a diphthong ; च for क, or ख ; and ज for ग, घ, or ङ. As भृ, *to nourish*, बभार ; तृ, *to pass over*, ततार ; कृ, *to cut*, चकौ ; कृ, *to do*, चकार ; खद्, *to eat*, चखाद् ; गै, *to sing*, जगौ ; घ्रा, *to smell*, जघ्ना ; ऊ, *to sacrifice*, जुहाव.

Verbs beginning with a double consonant reduplicate the first one ; but if the first is an *s* and the last क, च, ट, त, प, or any one of their aspirates, they reduplicate the last one ; as, खा, *to eat*, पक्षौ ; खन्द, *to dry*, चखन्द ; &c.

Verbs beginning with ऋ followed by a double consonant, prefix आन for the reduplication ; as, ऋण्, *to go*, आनर्ण ; अश्, *to move or honour*, आनश्.

If the verb begins with आ or अ, succeeded by a single consonant, the अ or आ is doubled ; as, आप्, *to obtain*, आप ; अन्, *to live*, आन.

अम्, (ङ) *to occupy space*, makes आनम् ; and आद् (ङ) *to rest*, आनद्.

Verbs beginning with इ and उ take इय and उव for the reduplication ; those having the characteristic ऐ prefix इ and उ for the reduplication of य and व ; as, इष्, *to desire*, इयेष् ; उख्, *to move*, उवोख् ; यज् (ऐ), *to sacri-*

*fice*, इयाज् ; वप् (ये), *to sow, to weave*, उवाप ; क्रे (ये), *to dare, to call*, जुहाव, जुहुवतुः, जुहुवुः, &c.

Verbs with an initial vowel that is long by nature or position, omit the reduplication, and are inflected like verbs of the 10th conjugation ; as, एध्, *to increase*, एधामास, एधाम्भूव or एधाच्चक्रे ; उन्द्, *to wet*, उन्दामास, &c.

### 2d. Of the Penultimate.

A penultimate अ followed by a single consonant requires *vriiddhi* ; इ, उ, and ऋ in the same situation require *guṇa*. As, शप्, *to curse*, शशाप ; द्विष्, *to hate*, दिद्वेष ; तुद्, *to hurt*, तुतोद ; दृद्, *to injure*, ततर्ह.

*Guṇa* is required only in the singular number, and *vriiddhi* only in the 1st and 3d persons singular of the Active voice. In the dual and plural of the Active and in all the persons of the middle neither is required.

Verbs with a penultimate अ, when they have the letter of reduplication the same as the first letter of the root, and end with a single consonant, lose the reduplicated letter, and change the अ to ए where *vriiddhi* is not required ; as, शप्, *to curse*, शशाप, शेषतुः, शेषुः, &c. तन्, *to extend*, ततान, तेनतुः, तेनुः, &c.

Thus also are inflected पृष्, *to see, to string* ; तृ, *to pass over* ; वप्, *to be ashamed* ; दम्, *to command, boast* ; फल्, *to bear fruit* ; भज्, *to worship*, and मृष्, *to kill*.

दद्, *to give*, शङ्, *to jump*, and verbs with an initial व are exceptions to the above rule ; as, दददे, दददाने, ददद्विरे, &c.

Verbs with the characteristic ण, and जृ, *to be old* ; राध्, meaning *to kill* ; वम्, *to vomit*, and अण्, *to liberate*, have two forms ; as, फण् (ख), *to do or move*. 3d, पफाण्, पफणतुः फेणतुः, पफणुः फेणुः. 2d, पफणिच, फेणिच, &c. राज् (ख, ज), *to shine* ; रराज, रराजतुः रेजतुः, रराजुः रेजुः, &c. These, from the first example, are called फणादि *phanádi*.

Roots with a penultimate short vowel require *guṇa* ; as, द्विष्, दिद्वेष, &c. बध्, बरोध, बरुधतुः, बरुधुः, &c. ढह् ; ततर्ह, तटहृतुः, तटह्रः, &c. तुद्, तुतोद्, तुतुदतुः, तुतुदुः, &c.

Those having the penultimate long by nature or position undergo no change in the penultimate ; as, याच, ययाच, ययाचतुः ययाचुः, &c. जीव्, *to live* ; जिजीव, जिजीवतुः, जिजीवुः, &c. ववग् *to go* ; वववग्, वववगतुः वववगुः, &c.

Verbs having इय and उव in the reduplication, change them to ई and ऊ where *guṇa* is not admitted ; as,

## ACTIVE.

|    | Singular.  | Dual. | Plural. |
|----|------------|-------|---------|
| 3. | इयाज       | ईजतुः | ईजुः    |
| 2. | इयजिथ, इयळ | ईजथुः | ईज      |
| 1. | इयाज, इयज  | ईजिव  | ईजिम    |

## MIDDLE.

|    | Singular. | Dual.  | Plural. |
|----|-----------|--------|---------|
| 3. | ईजे       | ईजाते  | ईजिरे   |
| 2. | ईजिघे     | ईजाथे  | ईजिधे   |
| 1. | ईजे       | ईजिवहे | ईजिमहे  |

So इष् ; इयेष, ईषतुः ईषुः, &c. उख् ; उवोख, ऊखतुः, ऊखुः, &c. वप् ; उवाप, ऊपतुः, ऊपुः, &c.

वे, *saw*, has two forms; as, 3d, उवाच, ज्वतुः, जयतुः, जवुः, जयुः. 2d, उवाचिष, &c. It also makes ववौ, ववतुः, ववुः, &c.

Verbs of the tenth conjugation form the Perfect by affixing च्वा to the root, and adding to it the Perfect tense of the verb अस्, भू, *to be*, or क्त, *to do*; as,

## ACTIVE AND MIDDLE.

| Singular.     | Dual        | Plural.    |
|---------------|-------------|------------|
| 3. चोरयामास   | चोरयामासतुः | चोरयामासुः |
| 2. चोरयामासिथ | चोरयामासथुः | चोरयामास   |
| 1. चोरयामास   | चोरयामासिव  | चोरयामासिम |

## ACTIVE AND MIDDLE.

| Singular.       | Dual.         | Plural.      |
|-----------------|---------------|--------------|
| 3. चोरयाम्भूव   | चोरयाम्भूवतुः | चोरयाम्भूवुः |
| 2. चोरयाम्भूविथ | चोरयाम्भूवथुः | चोरयाम्भूव   |
| 1. चोरयाम्भूव   | चोरयाम्भूविव  | चोरयाम्भूविम |

## ACTIVE.

| Singular.        | Dual.          | Plural.       |
|------------------|----------------|---------------|
| 3. चोरयाश्चकार   | चोरयाश्चक्रतुः | चोरयाश्चक्रुः |
| 2. चोरयाश्चकार्थ | चोरयाश्चक्रथुः | चोरयाश्चक्र   |
| 1. चोरयाश्चकार   | चोरयाश्चक्रव   | चोरयाश्चक्रम  |

## MIDDLE.

| Singular.        | Dual.          | Plural.        |
|------------------|----------------|----------------|
| 3. चोरयाश्चक्रे  | चोरयाश्चक्राते | चोरयाश्चक्रिरे |
| 2. चोरयाश्चक्रथे | चोरयाश्चक्राथे | चोरयाश्चक्रुः  |
| 1. चोरयाश्चक्रे  | चोरयाश्चक्रवहे | चोरयाश्चक्रमहे |

Thus also are inflected in the Perfect, verbs contain-

ing more than one vowel, derivative verbs, *अय्*, *to go*, and *दय्*, *to take*.

*उष्*, *to burn*, *कास्* and *कास्*, *to shine*, *ऊ*, *to sacrifice*, *भी*, *to fear*, *भृ*, *to nourish*, and *ह्री*, *to be ashamed*, have two forms ; as, *उवोष*, *ओषामास*, *चकास*, *चकासामास* ; *जुहाव*, *जुहवामास* ; *विभाय*, *विभयामास* ; *जह्राय*, *जह्रयामास*.

When the perfect *अस्* and *भू* are added to the Passive, they are used in the Middle voice ; as, *चोरयामासे*, *चोरयामासाते*, *चोरयामासिरे*, &c. So *चोरयाम्भूवे*, &c.

With this exception the Passive is always the same as the Middle in the Perfect tense.

### 3d. Of the Finals.

Every verb with a final consonant has *अ* inserted in it, in the Perfect tense ; as, *तन्*, *to extend*, *ततान्*, &c.

Verbs ending with *आ* or a diphthong are inflected in the following manner ; as, *दा (ज)*, *to give*.

#### ACTIVE VOICE.

|    | Singular.  | Dual. | Plural. |
|----|------------|-------|---------|
| 3. | ददौ        | ददतुः | ददुः    |
| 2. | ददाथ, ददिथ | ददथुः | दद      |
| 1. | ददौ        | ददिव  | ददिम    |

#### MIDDLE VOICE.

|    | Singular.    | Dual.  | Plural.         |
|----|--------------|--------|-----------------|
| 3. | ददे          | ददाते  | ददिरे           |
| 2. | ददासे, ददिसे | ददाथे  | ददाध्वे ददिध्वे |
| 1. | ददे          | ददिवहे | ददिमहे          |

So धा, *to hold*, दधौ ; धे, *to drink*, दधौ ; गै, *to sing*, जगौ ;  
हो, *to cut*, चहौ, &c.

Verbs having इ—ऋ final, change them to आय, आव, and आर for the active, and to इये, उवे, and रे, for the middle ; as,—

क्रो, *to buy*, Active चिक्राय, चिक्रियतुः, चिक्रियुः, &c. Middle चिक्रिये, चिक्रियाते, चिक्रियिरे, &c. घृ, *to aim* ; Active सुषाव, सुषुवतुः, सुषुवुः, &c. Middle सुषुवे, सुषुवाते, सुषुविरे, &c. भृ, *to fill* ; Active बभार, बभूतुः, बभूः, &c. Middle बभू, बभूते, बभूरे, &c.

दृ, *to tear*, पू, *to fill*, and मृ, *to injure*, have two forms in the dual and plural ; as, ददार, ददरतुः, ददतुः, ददरः, ददुः, &c.

All verbs insert इ in the 2nd singular of the Perfect Active ; those ending with ऋ are exceptions. Those ending with a vowel, those which drop a penultimate अ in the Perfect, and those which do not insert इ in the Future, have two forms. As, ययाचिथ ; बभर्च ; ददाथ, ददिथ ; दिदेछ, दिदेविथ ; श्रश्रथ, श्रेपिथ.

गु, *to go*, श्रु, *to hear*, हु, *to praise*, and व्यु, *to ooze*, do not take इ. Verbs ending with अ ; वृ, *to make a noise*, दृ, *to heat*, वृ, *to go*, अगृ, *to praise*, ह and व्ये, *to skreen*, take it alone, as दुद्रोथ, शुश्रोथ, वरविथ.

A penultimate आ formed from a short vowel, may be long or short in the 1st person singular ; as, ततान or ततन ; सुषाव or सुषव.

The perfect tense, though sometimes used like the imperfect and indefinite, yet commonly denotes a more distant period of time, or a period perfectly past

and unconnected with any other event ; as, सर्वे जातनि-  
बद्धा बभूवुः, *all were caught in the net.* राजहंसाकृत्यो  
राजा तत् शशासारिशसनः, *a foe-subduing king named*  
*Rájahansa, governed that (city).* यथेष्टदेशान् ययौ, *he*  
*traversed many countries.* कपोतराजो विद्यति विसर्पेस्तांस्त-  
खलकणान् अवलोकयामास, *the chief of the pigeons moving*  
*in the air saw the grains of rice.*

The following verbs are irregular in the Perfect :—

खन् (ख,) *to dig.* 3. खनान्, खनतुः, खनूः. 2. खनयिष्य, खनयिष्युः, खनयिष्य. 1. खनान् खनन, खनयिष्य, खनयिष्य. Mid. 3. खन्ये, खन्यात, खन्यिरे, &c.

चि (च, न,) *to collect.* 3. चिचाय चिकाय, चिचतुः चिक्वतुः, चिचुः चिक्वुः. 2. चिचेय चिचयिष्य चिकेय चिकयिष्य, चिचयुः चिक्वयुः, चिच्य चिक्व. 1. चिचाय चिचय चिकाय चिकय, चिचयिष्य चिक्वयिष्य, चिचिष्य चिक्विष्य.

जि, *to conquer.* 3. जिगाय, जिग्यतुः, जिग्युः. 2. जिगेय जिगयिष्य, जिग्ययुः, जिग्यिष्य. 1. जिगाय जिगय, जिग्यिष्य, जिग्यिष्य.

दे (ङ,) *to nourish.* 3. दिग्ये, दिग्याते, दिग्यिरे. 2. दिग्यिष्ये, दिग्याये, दिग्यिष्ये. 1. दिग्ये, दिग्यिष्ये, दिग्यिष्ये.

द्युत् (ङ,) *to shine.* 3. द्युते, द्युताते, द्युतिरे, &c. So व्याध्, *to enlarge.* 3. पिये, पिपाते, पिपिरे, &c.

रध् (ध,) *to injure.* 3. ररन्ध, ररन्धतुः, ररन्धुः. 2. ररन्धिष्य, ररन्धिष्युः, ररन्धिष्य. 1. ररन्ध, ररन्धिष्य ररन्धिष्य, ररन्धिष्य ररन्धिष्य.

व्ये (ञ,) *to conceal.* 3. विव्याय, विव्यतुः विव्यतुः, विव्युः विव्ययुः. 2. विव्ययिष्य, विव्ययुः विव्ययुः, विव्याय विव्यय. 1. विव्याय विव्यय, विव्याय विव्ययिष्य, विव्यिष्य विव्यिष्य. Mid. विव्ये.

टिब, *to spit.* 3. टिबेव टिबिष्य तिबेव तिबिष्य, टिबिष्यतुः तिबिष्यतुः, टिबिष्युः तिबिष्युः, &c.

व्यप् (ञ,) *to sleep.* 3. सुव्याप, सुव्यपतुः, सुव्यपुः. 2. सुव्यपिष्य, सुव्यपयुः, सुव्यप. 1. सुव्याप सुव्यप, सुव्यपिष्य, सुव्यपिष्य.

दि (न,) *to place.* 3. जिघाय, जिघ्यतुः, जिघ्युः, &c. like जि.

## THE FIRST FUTURE.

The First Future tense is formed by uniting with the root ता or इता ; as, शप्, शप्ता ; याच्, याचिता.

Verbs with the characteristic औ, and those ending with आ, इ, ई, उ, ऋ, or a diphthong, take ता ; all others take इता ; those having the characteristic ऊ, have both forms. As, द्विष् (ल, ज, औ), *to envy*, देष्टा ; दा, *to give*, दाता ; क्री, *to buy*, क्रेता ; श्रु, *to hear*, श्रोता ; कृ, *to do*, कर्त्ता ; वो, *to destroy*, सोता ; याच्, *to ask*, याचिता ; सिध् (उ,) *to accomplish*, सेधिता, सेद्धा.

त्रि, *to serve* ; डी, *to fly* ; यु, *to mix* ; झु, *to ooze* ; झु, *to sneeze* ; झ, *to whet* ; and ह, *to serve*, skreen, are exceptions to the above rule ; as, अचिता, &c.

चाय, *to worship* ; पु, *to praise* ; दु, *to heat* ; घु and घू, *to tremble* ; निष्कुष्, *to extract* ; ष्याच्, *to increase* ; ब, *to make a noise* ; घ, *to go*, aim, bathe ; and घु, *to bring forth*, have two forms in the Futures ; as, चाता, चायिता, &c. अश्, *to eat* ; इष्, *to desire* ; तु, *to injure* ; भृ, *to fill*, (1st conjugation) ; रिष्, *to kill* ; रष्, *to be angry* ; लुष्, *to be distracted* ; वस्, *to clothe* ; शुच्, *to grieve* ; बह्, *to endure* ; and हु, *to praise*, have two forms, but only in the 1st Future.

इ—ऋ final require *guna* and the diphthongs ए and ऐ become आ ; as, डी by *guna* डे+इता=डयिता ; घु, वयिता ; वृ, वयिता ; भृ, भर्त्ता ; गै, *to sing*, गाता.

इ, उ, and ऋ, when penultimate and followed by a single consonant, require *guna* ; as, द्विष्, देष्टा ; द्युत्, *to shine*, द्योतिता ; वृत्, *to be*, वर्त्तिता.

हृष्, *to plow* ; हृप्, *to satisfy* ; हृप्, *to be proud* ; हृष्, *to advise* ; हृप्, *to move* ; and स्पर्स्, *to touch*, have two forms ; as, कर्हो or कर्हटा, तर्हो or तर्हटा, &c.

Verbs with the characteristic शि do not admit *guṇa* in the Future and its formatives ; as, कुट् (शि) *to be crooked*, कुटिता. अकुटीत्, &c. ; शु (शि) *to praise*, शुविता. These are of the sixth conjugation and from the first example are called कुटादि *kutādi*. The other verbs of this class are :

|                             |                               |
|-----------------------------|-------------------------------|
| कुच् <i>to contract.</i>    | जुट् <i>to bind.</i>          |
| कुड् <i>to be childish.</i> | डिप् <i>to throw.</i>         |
| छड् <i>to be thick.</i>     | तुट् <i>to make a riot.</i>   |
| गुञ् <i>to sound.</i>       | गुड् <i>to inflict pain.</i>  |
| गुड् <i>to make effort.</i> | चुट् <i>to cut.</i>           |
| गुड् <i>to preserve.</i>    | पुड् <i>to abandon.</i>       |
| चुट् कुट् <i>to cut.</i>    | स्पुट् <i>to bud, expand.</i> |
| छुट् <i>to cut.</i>         | स्पुट् <i>to throb.</i>       |

मुह्, *to lose sensation* ; कुह्, *to injure* ; खुह्, *to satisfy*, and श्छिह्, *to be affectionate*, are regular, when हता is added, but have two forms with ता ; as, मोहिता मोडा or मोहघा.

बह्, *to bind*, makes मडा ; नि *to throw*, and की, *to kill*, make मना ; लुम् (म) *to be distracted*, लुम्भा ; बह्, *to bear*, बोडा ; बिज्, *to fear*, बिजिता ; बह्, *to bear, suffer*, सहिता and सोडा ; रज्, *to create*, रडा.

The Active, Middle, and Passive are alike in the Future : they differ only in the inflections, which are the same whether the Future is formed by ता or इता ; as, याचिता, याचितारौ, याचितारः ; देष्टा, देष्टारौ, देष्टारः.

Verbs ending with a vowel form an exception to this rule in the Passive voice : they may always take इता, and have two forms ; as, चि,

to collect, वाचिता or चेता; यु, to mix, वाचिता or वचिता; भृ, to nourish, भारिता or भर्ता.

When there are two forms in the Active, there are three in the Passive; as, यु, to aim, वाचिता, वचिता, and चोता.

The first future tense relates to some definite time or event after the present day; as, गन्तास्मि, *I shall go to-morrow*. ह्येता ते हृदयग्रन्थिं, *He will cut the knot of your heart*, i. e., will certainly solve all your doubts. अथासौ युगसन्ध्यायां दस्युप्रायेषु राजषु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ *Then in the twilight of the dispensation, when almost all kings are villains, will be born of Vishnu Yashas, the lord of the world, Kalki.*

#### THE SECOND FUTURE.

The Second Future tense is formed from the First by changing ता into स्यति for the Active, and स्यते for the Middle and Passive; as, वाचिता, वाचिस्यति वाचिष्यते; देष्टा, देक्षति देक्ष्यते; शप्ता, शप्स्यति शप्स्यते.

Verbs with a final ऋ change it to अर् and insert इ in the second future, though they do not admit it in the first; as, भृ, to nourish, भर्त्ता, भरिष्यति भरिष्यते; कृ, to do, कर्त्ता, करिष्यति करिष्यते.

कृत्, to cut; चृत्, to injure; वृत्, to play; बृत्, to disregard, and, नृत्, to dance, have two forms; as, कर्त्तिष्यति or कर्त्स्यति, &c.

Deponent verbs with the characteristic व have, besides their regular form, the Active also in this tense; they do not admit the insertion of इ in the

Active form. As, वृत् (ऊ, लु, व, ड,) *to be*, वर्त्तिता, वर्त्तिष्यते  
Active वर्त्तयति.

When there are two forms in the 1st Future, there are also two in the 2nd Future ; as, सविता, सोता; सविष्यति, सोष्यति.

The second Future is used to express a future event indefinitely, or without defining when it shall commence ; as, नगरं गमिष्यामः, *we shall go to town*. सोऽस्माकं पाशांश्चेत्स्यति, *he will cut asunder our bonds*. तव पाशं हिनद्धि, अनन्तरमप्येषां बन्धनं ह्येत्यामि, *I now cut your bonds, and I will afterwards cut theirs to the extent of my ability*.

#### THE INDEFINITE.

The Indefinite is formed from the 1st Future by prefixing the augment अ, and changing the final termination.

In the Active इता is changed to ईत्, and ता to सीत्. In the Middle इता is changed to इष्ट; and ता, preceded by a vowel, is changed to ल, but preceded by a consonant, only shortens the final vowel. As, याचिता, अयाचीत् अयाचिष्ट; वे, *to sew*, वाता, अवासीत् अवाल; शप्ता, अशाप्तीत् अशप्त.

The vowels remain the same as in the Future, before ईत् and इष्ट. Every vowel requires *vridhhi* before सीत्, and *guṇa* before ल; but neither *guṇa* nor *vridhhi* when ता is changed to त. As, बुध्, *to under-*

*stand*; बोधिता, अबोधीत् अबोधिष्ट; ज्ञेता, अज्ञेयीत् अज्ञेष्ट; रोद्धा, अरौत्सीत् अरुद्ध.

When इ is inserted in the Future, the different inflections of the Indefinite are added, as in याच्; when it is not, they are united with the root, ending with either a vowel or consonant, as may be seen in the examples of the conjugations अभार्षीत्, असावीत्, अज्ञेयीत्, &c. अद्विच्छत्, अग्राप्सीत्, अतौत्सीत्, अरौत्सीत्.

Verbs ending with आ insert इ in the Active where *guṇa* is not required; as, आ, *to bathe*. Future, आता, अखासीत्, अखासिष्टां, अखासिषुः, &c. The Deponents are regular; as, मा, (ङ,) *to measure*. Future, माता, अमासत्, अमासातां, अमासत.

घ्रा, *to smell*, क्षा, *to cut*, श्ना, *to sharpen*, and ध्वा, *to destroy*. have two forms; as, अघ्रासीत्, and अघ्रात्, अघ्रातां, अघ्नुः, &c. declined like the Potential mood of the second conjugation.

दा, *to give*, द्वा, *to cut*, धा, *to hold*, पा, *to drink*, and स्था, *to stand*, have only the latter of the above forms; as, 3. अदात् अदातां अदुः 2. अदाः अदातं अदात 1. अदां अदाव अदाम; Middle, 3. अदित, अदिषातां, अदिषत्, 2. अदिषाः, अदिषायां, अदिष्वं or अदिङ् 1. अदिवि, अदिष्वहि, अदिष्वहि. घे, *drink*, has both the above forms and also a third; as, अदधत्, अदधतां, अदधन्, &c. like अवाचत्. So ज्ञा, *to be famous*, makes अज्यत्, अज्यतां अज्यन्, &c. and जे, *to dare*, अजत्, अजतां, अजन्; Middle, अजत and अजास.

भी, *to fear*, has two forms in the second person singular, when preceded by मा as मा भैः or मा भैवोः, *do not fear*.

Verbs ending with ऋ substitute त for ल, and do not admit *guṇa* in the Middle; as, भर्त्ता 3. अमृत, अमृ-

धातां, अभवत्, 2. अभयाः, अभयायां अभयं, 1. अभयि, अभयहि अभयहि.

Verbs ending with ऋ, वृ, *to skreen*, and ऋ, *to cover*, have three forms; as, वृ, अवृत, अवरिष्ट, अवरोष्ट, &c.

Verbs composed of two consonants with a penultimate अ, and the last consonant a single one, may have the अ long or short before ईत्; but if the अ is followed by र, ल, or व in the Future, it must always be long. As, लब् (ल.) *to desire*; लब्धिता, लब्धीत् or लब्धाधीत्. त्वर, *to be crooked*; त्वरिता, त्वरासीत्. फल, *to bear fruit*; फलिता, फलासीत्; पु, सविता, असावीत्.

Roots with the characteristic ए, and those with a final म, य, or ह, do not change the अ to आ before ईत् or सीत्. As, चद् (ए, ज) *to beg*; अचदीत्. यम् (यौ), *to cease*; अयंसीत्. वम्, *to vomit*; अवमीत्.

गच्छ्, *to go*, and बद् (ज), *to speak*, always change the अ to आ; जप्, बप्, and शस्, *to injure, kill*, never do.

Verbs with श्, ष्, ह् final, and इ, उ, ऋ penultimate, when they form the Future by ता, shorten the Penultimate and add सत् and सत in the Indefinite. As, देष्टा; अदिक्षत्, अदिक्षतां, अदिक्षन्. Middle, अदिक्षत, अदिक्षेतां, अदिक्षन्, &c. So विश् (श, औ), *to enter*; वेष्टा, अविक्षत्. बह् (औ), *to grow, mount*; रोढा, अरुक्षत्, &c.

स्निग्, takes this form only when it means *to embrace*: and दिह्, *to plaster, to smear*; लिह्, *to lick*, and दुह्, *to milk*, have two forms in the 3d person singular of the Middle; as, अस्निक्षत्; अस्निक्षत् and अस्निग्; अस्निक्षत अस्निग्; अस्निक्षतां, अस्निक्षन्, &c.

When there are two forms in the Future, there are two in the Indefinite; and when the Future is irregular, the Indefinite is so also. As, विष् (ऊ), *to accomplish*; सेडा, सेधिता: असेत्सीत् and असेधीत् मि, *to throw*; माता, अमासीत्. छाष् (औ), *to plough*; कर्छा and कछा, अकाक्षीत् or अकाक्षीत्; कुटिता अकुटीत्.

धु, *to tremble*, and धु, *to aim*, are exceptions in the Active; and दु, *to praise*, in the Active and Middle; as, अस्त्रावोत् and अलोह. Those which have two forms only in the 1st Future, have only the regular form in the Indefinite; as, अश्, *to eat*; अशिता, अष्टा, आशीत्, &c.

Roots with the characteristic लृ change इता or ता to अत्, and with the exception of a final ऋ or ॠ, admit neither *guṇa* nor *vriiddhi* in the penultimate; those with the characteristic इर्, in addition to the above, have also their own regular form. As, पुष् (घ, लृ, औ,) *to nourish*; पोछा, अपुषत् अपुषतां अपुषन् 2. अपुषः अपुषतं अपुषत 1. अपुषं अपुषाव अपुषाम. मुह् (य, उ, लृ,) *to be foolish*; मोहिता, अमुहत्. जृ (य, इर्,) *to be old*; जरिता, अजारीत् and अजरत्. These verbs are of the fourth conjugation, and from the first example are called पुषादि *pushádi*. The other words of this class are :

अस् *to throw, cast.*

कुस् *to embrace.*

उष् *to assemble.*

छष् *to be lean.*

वृध् *to increase.*

क्रुध् *to be angry.*

कुप् *to be angry.*

क्लिद् *to be slimy.*

|                        |                     |
|------------------------|---------------------|
| क्षिद् to let loose.   | मुस् to break.      |
| क्षुध् to be hungry.   | मुह् to be foolish. |
| क्षुभ् to be agitated. | यस् to endeavour.   |
| गुप् to disturb.       | युप् to disturb.    |
| ग्रध् to be greedy.    | रध् to hurt.        |
| जस् to let loose.      | रप् to disturb.     |
| डिप् to throw.         | रध् to be angry.    |
| तस् idem.              | लुट् to roll about. |
| तुम् to hurt.          | लुप् to be lost.    |
| तुष् to please.        | लुभ् to covet.      |
| हृप् to be satisfied.  | वस् to fix, rest.   |
| हृष् to thirst.        | विस् to convey.     |
| दस् to toss.           | वुस् to cast off.   |
| दुष् to be corrupt.    | शुध् to be pure.    |
| दुह् to injure.        | शुष् to dry.        |
| भुष् to burn.          | स्निग् to embrace.  |
| भंश् to fall down.     | विध् to be perfect. |
| भंश् idem.             | व्निह् to be bland. |
| मस् to weigh.          | हृष् to rejoice.    |

When ह् is affixed to Deponent verbs, they take both the Active and Middle forms ; as, द्युत्(ड, ह्,) to shine ; द्योतिता, अद्योतिह् ; Act. अद्युतत्, अद्युततां, अद्युतन्, &c. These are of the first conjugation and from the first example given, are called द्युत्यादि *dyutyādi*. The other words of this class are :

|                      |                       |
|----------------------|-----------------------|
| क्षप् to be able.    | क्षुट्, क्षुठ to rob. |
| क्षुम् to agitate.   | वृत् to be.           |
| वृट् to exchange.    | वृध् to grow.         |
| शम् to hurt.         | शुम् to be beautiful. |
| तुम् idem.           | शुध् to break wind.   |
| ध्वंस to fall.       | श्वित् to be white.   |
| भंस idem.            | खिद् to sweat.        |
| मिद् to be unctuous. | स्यन्द to drop.       |
| हृच् to shine.       | खम् to trust in.      |
| वट् to resist.       | खंस to fall.          |

अच् (अ इ ए), to throw, makes आसीत् and अस्यत्; रच् (र, छ, ज), to injure, अरन्वत्; पत् (प्), to move, अपपत्; शाच् (छ, ज), to govern, अशिषत्, चिप् (झ, य, ज, ञ), to plaster, अलिपत्; Middle, अजिप् and अचिपत्. So विच्, to sprinkle, अचिचत्, अचिप्त and अचिचत्; विच्, to throw water, अविषत् अविचत्. ह्, to move, सर्त्ता, असार्त्तत् and असरत्. खम् (ख), to stop up, अखसीत्, अखसत्.

Verbs of the 8th conjugation ending with न् or च may have two forms in the 2nd and 3rd persons singular of the middle. As, 3. अतनिह, अतत 2. अतनिहः अतयाः. दन्, to give, for the last form makes असात्, असायाः, &c.

ताच्, to nourish; दीप्, to shine; व्याच्, to enlarge; पूर, to fill, and बुच्, to know, have two forms in the 3d person singular of the Middle. As, अतायि or अतायिह, अतायिषातां, अतायिषत्, &c. पदु (व, ञ, ङ) makes अपादि, अपत्यातां, अपत्यत्, &c.

Verbs of the 10th conjugation, in addition to the augment, take also the reduplication, and change यिता to त् and त. The long vowel before the यिता,

if such exist, must always be changed to the corresponding short one, before the reduplication is made, and the reduplication made according to the rules laid down for the formation of the perfect tense.\*

If the penultimate be long by nature or position, the vowel of reduplication in the antipenultimate will be short; but if short by nature or position, it will be long; as, काल (क, त्), *to count time*, कालयिता, अच-कालत्. चुब् (कि, इ), *to kiss*, चुम्बयिता, अचुचुम्बत्. चूर् (कि), *to steal*, चोरयिता, अचूचूरत्. कुप् (क), *to shine*, कोपयिता, अचूकुपत्.

मन् (क, इ), *to advise*, makes अमिमन्त्रत्. So तन् (क, इ), *to support a family*, and वच् (क, इ), *to contract*. साम् (क), *to comfort*, makes अससामत् and असीचमत्.

Verbs with a penultimate अ or ऋ, preceded and followed by a single consonant, have two forms in the reduplication; as, कण् (क), *to wink*, कणयिता, अचीकणत् and अचकणत्. शृध् (क), *to laugh at*, अशशृद्धत्, अशीशृधत्.

Verbs with the characteristic त् have the vowel of the reduplication short; as, कल (क, त्), *to count*, कलयिता, अचकलत्. गृह् (त, क), *to advise*, गृहयिता, अजुगृहत्. Among other verbs of this class are the following common ones:—

\* Verbs ending with consonants may be formed from the root immediately by doubling the first syllable, prefixing the augment and adding the terminations; but those ending with vowels, on account of certain alterations or additions, must be formed from the present or future.

कञ्च *to count.*

पुट *to contract.*

कुट *to contract.*

मृग *to seek.*

कुह *to astonish.*

रश्च *to make.*

गद *to speak.*

वट *to surround.*

गुण *to advise.*

वर *to choose.*

मृह *to take.*

शठ *to speak ill.*

ध्वन *to sound.*

अथ *to be weak.*

पट *to tie.*

स्तन *to sound.*

पद *to go.*

स्पृह *to desire, envy.*

पश *to tie.*

स्वर *to sound.*

कथ, *to speak*, गञ्च, *to count*, and रश्च, *to leave*, have both forms ; as, अचकथत् and अचीकथत्, &c. कृत् (क), *to sound, celebrate*, makes कीर्त्तयिता, अचीकृतत्, and अचिकीर्त्तत्. ह्यप् (त् क), *to be weak*, makes अचीह्यत्.

Verbs beginning with a vowel lengthen it by *vridhhi*, insert इ, and reduplicate the final consonant ; as, अहृ (क), *to kill*, आर्हिदत्.

Verbs ending with आ add य to the root, shorten the आ, and for the reduplication of it take ई before a single consonant and इ before a double one ; as, वा (क), *to enjoy, move, serve*, वापयिता, अवीवयत्. आ (क), *to command*, आपयिता, अजिह्वयत्.

In like manner other verbs ending with vowels take ई or इ in the reduplication ; as, चि (क), *to collect*, चाययिता, अचीचयत्. मी (क), *to move, know*, माययिता, अमीमयत्.

यु (क, ऊ), *to deride*, यावयिता, अयीयवत्. भू (क, ऊ), *to obtain*, भावयिता, अभीभवत्. धृ (क), *to hold*, धारयिता, अदी-  
धरत्. पू (क), *to fill*, पारयिता, अपीपरत्.

त्रि, *to serve*, द्रु वृ, *to move*, are like verbs of the 10th Conjugation in the Indefinite. As, अत्रिन्त्रियत्, अद्रुद्रुवत्, अवृवृवत्.

In the Passive voice verbs having a final vowel, with the exception of the 3d sing., have two forms: those that have two forms in the Future have three in the Indefinite; as, ज्ञो, अज्ञायि, अज्ञायिषातां अज्ञेयातां, अज्ञायिषत अज्ञेयत. वृ, असावि, असविषातां असाविषातां असो-  
यातां, असविषत असाविषत असोयत. भृ, अभारि, अभारि-  
यातां अभर्षातां, अभारिषत अभर्षत, &c. So verbs of the 10th Conjugation; as, चुर, अचोरि, अचोरयिषातां अचोरि-  
यातां, अचोरयिषत अचोरिषत, &c. The others are the same as the Middle, exception in the 3d person singular; as, तुद्, अतोदि, अतुत्सातां अतुत्सत.

Verbs ending with आ add य in the Indefinite Passive; as, मा, *to measure*; Fut. माता; Indef. अमायि.

Roots ending with अम् and inserting इ in the Future, do not change अ to आ in the Indefinite Passive; as, शम्, *to appease*; अशमि. वम्, *to vomit*; कम्, *to desire*; आचम्, *to sip, to do*; are exceptions. अम्, *to be sick*; यम्, *to cease*; and विश्रम्, *to rest*, have both forms.

भञ्ज्, *to break*, makes अमञ्जि and अमञ्जि; लब्ध्, *to gain*, makes अलब्धि and अलब्धि; but with a preposition, only the first form is used; as, प्रलब्धि. तप्, *to heat*, makes अतप्त.

Verbs in the Indefinite Passive are sometimes used in a reflective sense ; as, *असेचि हस्ती खयमेव*, *The elephant pours water on himself*. Those ending with a vowel when so used, have two forms. As, *ह्य*, to do, *अकारि* or *अकृत* ; also *दुह्*, to milk, makes *अदोहि* and *अदुग्ध*.

*पच्*, to cook, and *बध्*, to shut, are like the Middle ; as, *अपक्त*, *अबद्ध*.

*कु*, to throw, makes *अकीर्त* ; *गृ*, to vomit, *अनीर्त* ; *घञ्*, to string together, *अघञ्चि* ; *तस्* (इ), to adorn, *अतंसि* ; *बन्*, to bow, *अनंस* ; *अन्*, to free, *अअन्चि* ; *त्रि*, to serve, *अत्रिचि* and *अत्राचि* ; *अ्यु*, to ooze, *अओह* and *अओहि*.

The indefinite represents the act as past, but leaves the precise point of time when it occurred undefined ; as, *अभून् ऋषः*, *There was a king*. *सो ऽथैव वेदां स्त्रिद-  
ज्ञानयद्य पितृनताप्सीत् सममंस्तबन्धून् । व्यजेद्य षड्वर्गमरंस्त नीतौ  
समूजघातं न्यवधीदरौच ॥* *He read the Vedas, worshipped  
the gods, satisfied his forefathers, honoured his friends,  
subdued his senses, delighted in equity, and extirpated  
his enemies by the roots.* *यदाश्रौषं दिग्जये पाण्डुपुत्रै  
र्वशीकृतान् भूमिपाणान् प्रसह्य । महाक्रतुं राजसूयं कृतञ्च तदा  
नाशंसे विजयाय सन्नय ॥* *When I heard that the kings were  
forcibly subdued by the sons of Pándu in their extensive  
victory, and that the great sacrifice Rajsúya had been  
completed, then, O Sanjaya, I had no doubt of final  
defeat.*

### *The Precative.*

The Precative mood takes *यात्* for the *ता* or *इता*

of the Future Active, and सीष्ट instead of the ता of the Middle. In the Active the final of the root reverts to its original state, and in the Middle a final ऋ does not admit *guṇa*, when the Future is formed by ता. *Guṇa* is not admitted in the penultimate, except when the verb takes it throughout, as in the 1st and 10th Conjugations; thus, याचिता, याच्यात्, याचिषीष्ट; दिष्टा, दिष्ट्यात्, दिक्षीष्ट; भर्ता, भ्रियात्, भ्रषीष्ट; सविता, स्र्यात्, सविषीष्ट, सोषीष्ट; चोरयिता, चोर्यात्, चोरयिषीष्ट.

Verbs ending with आ or a diphthong, if a double consonant precedes, have two forms in the Active voice; as, ब्रा, *to smell*, ब्रायात् and ब्रेयात्.

दा, *to give*; धा, *to hold*; मा, *to mete*; पा, *to drink*; स्था, *to stand*; ह्रा, *to abandon*; घ्रे, *to drink*; गै, *to sing*; ह्रा, *to cut*; घो, *to destroy*; change their finals to र before यात्; as, देयात्, &c.

Verbs with the characteristic ऐ change a penultimate य to इ, and व to उ, in the Active; as, यज्, *to sacrifice*, इज्यात्; वप्, *to sow*, उप्यात्; वे, *to sew*, ऊयात्; डे, *to dare*, ह्यात्.

डन्, *to dig*, and सन्, *to give*, make ङ्यात्, ङायात्; स्र्यात्, स्रायात्. वे *to screen*, makes वीयात्.

The precative or benedictive mood is used to express a blessing or a good wish; as, चिरकालं जीयात्. *Long may he live.* तव कल्याणं भूयात्, *Happy may you be.* कल्याणानि क्रियासुखे, *May they do (be productive of) good.*

### *The Subjunctive.*

The Subjunctive mood is formed from the 2d Future by prefixing the augment, and changing ति to त् and ते to त् ; as, याचिष्यति or ते, अयाचिष्यत्, अयाचिष्यत. When there are two forms in the future, there are the same in the subjunctive.

The subjunctive or conditional form represents a thing under a supposition or condition, and is generally preceded by यदि or चेत् *if*, and followed by तदा or तर्हि *then*, and may be applied either to past or future events ; as, यदि शिला कोमलाभविष्यत् तदा शृगालैरप्यभक्षिष्यत *If the rock had been soft, they also had been eaten by the jackals.* यदि भवानत्रास्यास्यत् तर्हि मम भ्राता नामरिष्यत्, *If thou hadst been here, my brother would not have died.* त्वञ्चेत् गृहं नायास्यस्तदाशोचिष्यः, *If you do not go home, you will repent of it.*

### *The Infinitive.*

The Infinitive mood is formed from the Future by simply changing ता to तुं ; as, याचिता, याचितुं ; देष्टा, देष्टुं.

The infinitive mood is used to express an act in an unlimited manner, and is made to depend on some other verb or word in the sentence ; as, स पिपासाकुलितः पानोयं पातुं यमुनाकङ्कमगच्छत्, *He being distressed with*

*thirst went to the bank of the Yamuna to drink water.* न वक्तुमर्हसि, *you ought not to speak.* अनयोर्महान् अन्योन्यनिसर्गोपजातखेदः कथं भेदयितुं शक्यः, *How can their great affection arising from mutual intercourse be severed?* गन्तुं कालोस्ति, *It is time to go.*

## PARTICIPLES.

The Participles are formed from the different tenses of the verbs.

1st. *The Present.*

The Present participles may be formed regularly from the 3d plural of the verb, by changing न्ति or ति to त्, न्ते to मान, and ते to ज्ञान. As, याचन्ति or न्ते, याचत्, याचमान ; विभ्रति or ते, विभ्रत्, विभ्राज, &c.

The Active participles, when inflected, change त् to न् in the Masculine gender, and those of the first and fourth conjugations insert न् in the Feminine. As, याचत्, Nom. याचन्, याचन्तो, याचत्, &c.

Verbs ending with ज्ञा, and those of the sixth conjugation, have two forms in the feminine. As, ज्ञा, *to look well, to shine*; ज्ञान्. Nom. ज्ञान्, ज्ञान्ती or ज्ञानो, ज्ञान्. So, तुदन्, तुदन्, तुदन्ती or तुदन्ती, तुदन्.

All the other Present participles are regularly inflected like Adjectives, except the Continuatives, which are indeclinable. As, वचन्, वचन्ती, वचन्त्; याचमानः (नः, मा, नं), &c.

The present participle is used to describe the state of the agent; as, अहमत्र चान्द्रायणव्रतमाचरन् तिष्ठामि, *I am remaining here performing the penance of fasting.*

शरतल्ये शयानोक्ति, *He is sleeping on a bed of reeds or arrows.* गङ्गन् काकेनावलोकितः, *As he was going, he was seen by the crow.*

The Present Continuative participle is a repetitive formed by adding *ञ्* to the root. A penultimate vowel requires *guṇa*, but a final vowel and a penultimate *ञ्*, require *vriddhi*. As, *देवं देवं, श्रापं श्रापं. गै, to sing, गायं गायं.*

The repetitive present describes the continuance of the agent in the act; as, *स्मारं स्मारं नमति, Continuing to call the divine Being to mind, he worships.*

The participle ending with *एलिम* is used in a reflective sense, and is formed by changing *यते* into *एलिम*. As, *याच्यते याचेलिम, देष्यते देषेलिम, &c.* A final vowel does not admit *guṇa*; *आ* or a diphthong is lost, and *ञ* becomes *र*. As, *देलिम, क्रियेलिम, सुवेलिम, भेलिम*, from *दा, क्री, घृ, भृ*. It is used in a reflective sense; as, *यचेलिमाः तण्डुलाः, The rice cooks itself.*

## 2nd. *The Perfect.*

The Perfect participles may be formed from the 3d person plural of the Perfect, by changing *उः* into *वस्* and *इरे* into *आन*. As, *ययाचुः ययाचवस्; Nom. ययाचान्, चुषी, चत्. ययाचिरे, ययाचान; Nom. ययाचानः, ना, नं.*

If a semivowel precedes *उः*, it reverts to its original state, when *वस्* is affixed; if a vowel precedes the

consonant with which उः is united, इ is inserted between वस् and the root. As, बभुः, बभूवस्, Nom. बभूवान् बभूवी, बभूवत्. श्रेपुः, श्रेपिवस्, Nom. श्रेपिवान्, श्रेपुषो, श्रेपिवत्.

दाश्, to give, makes दाश्स्; बह्, to endure, साधस्; मिह्, to wet, मीहस्; and विश्, to enter, विविश्स्, विविशिवस्.

The perfect participle, which it but seldom used, expresses an event that had taken place prior to the one that follows; as, रावणः शृश्रुवान् शत्रून् राक्षसानभ्युपेयुषः स्वयं युयुत्सयांचक्रे, *Ravana having heard that the enemies the Rákshases had arrived, himself desired to fight.*

### 3rd. The Future.

The participles of the 2d Future are regularly formed from the 3d person singular of the verb, by changing ति to त्, and ते to मान्; as, याचिष्यति ते, याचिष्यत् (न्-न्ती-त्) and याचिष्यमाणः (णः-णा-यं).

The future participle is used to represent an act that is about to take place; as, वर्त्स्यत्सिद्धिः *About to have his wish accomplished*, वनं चचार कर्त्तिष्यन् नर्त्स्यन्निरङ्गुशः *He wandered through the wood unrestrained, about to cut it down, like one about to dance*, वर्त्तिष्यमाणमात्मानं सीता पत्युरिवान्तके। उदपश्यत तदा *Then Sitá fancied herself as about to be conveyed into the presence of her husband.*

### 4th. The Indefinite.

The Indefinite participles are formed from the 3d person singular of the verb, by shortening the final vowel for the Passive, adding वत् for the Active and

Middle, and changing त to त्वा for the Indeclinable participles ; as, याचित, याचितवत्, याचिता, from the Future याचिता.

In Verbs ending with a vowel, they may be formed by simply adding त ; as, स्ना, *to bathe*, स्नात ; जि, *to conquer*, जित ; क्री, *to buy*, क्रीत ; श्रु, *to hear*, श्रुत ; भू, *to be*, भूत ; भृ, *to nourish*, भृत, भृतवत्, भृत्वा, &c.

The penultimate vowel admits *guṇa* only when इ is inserted in the future ; as, द्रिष्ट, द्रिष्टवत्, द्रिष्ट्वा, from the Future द्रिष्टा ; द्युत, *to shine*, द्योतित, &c.

Verbs of the 1st, 2nd, and 3rd conjugation that have a penultimate उ and insert इ in the future, have two forms in the Declinable participles ; as, उक्ष्, *to move*, उक्षित or ओक्षित ; उक्षितवान्, ओक्षितवत्.

Verbs that have an initial consonant, and a penultimate इ or उ, have two forms in the Indeclinable participles when इ is inserted ; as, श्रुत्, *to flow out*, ओतित्वा or श्रुतित्वा. Those ending with इव् always take *guṇa* ; हृष, *to cry*, and स्तब्ध, *to steal*, omit it. धृत्, *to dare*, क्षम्, *to be weak*, हृष, *to thirst*, and क्षम्, *to forbear*, have also two forms ; as, धृतित्वा, क्षर्तित्वा.

When there are two forms in the Future, there are two also in the Indeclinable participle, but only one in the others ; as, विध्, *to accomplish*, सिद्ध, सिद्धवत्, सिद्धा, and सेधित्वा, from the Future सेधिता and सेद्धा.

Roots with the characteristic आ take or omit इ in the Declinable participle ; those with ई always omit it : those with उ omit it, but have two forms in the Indeclinable one. As, निद् (य, आ), *to be affection-*

*ate*, मेदित or मिन्न, &c. चित् (ई) *to know*, चित्त, चित्तवत्. वृत् (उ,) *to be*, वृत्त, वृत्तवत्; वर्त्तिता, वृत्ता.

धृ (उ,) *to be bold*, makes धर्षित and धृष्ट; and धृष्, meaning *to forbear*, सर्षित.

If in any part of the verb य is changed to इ, व to उ, or र to ऋ, the same change takes place in the Indefinite participles; as, यज्, *to worship*, इष्ट, इष्टवत्, इष्टा. बर्, *to bear*, कष्ट, &c. स्वप्, *to sleep*, सुप्त, सुप्तवत्, सुप्ता. So शास, *to govern*, शिष्ट, &c.

Verbs ending with अस्, that insert इ in the Future, drop the इ, and change the अ to आ in the Declinable participles, but have two forms in the other; as, कृम् (उ,) *to step*, कान्त, कान्तवत् कान्ता, कर्मिला, also irregularly कन्ता.

If इ is not inserted, thus; यस् (ओ) *to cease*, अत, अतवत्, अन्ता, अर्मिला, from the Future अन्ता.

Verbs of the 5th conjugation; those with the characteristic ओ or गि; those with a final ऋ, इ, ए; and those ending with ऐ after a compound consonant, or आ with र for the last letter of the compound, take न instead of त in the declinable participles; as, घृ, घृन, घृनवत्; विज् (ओ) *to fear*, विम, विमवत्; क्षू (गि,) *to cut*, क्षून; तृ, *to pass over*, तीर्ण; भिद्, *to divide*, भिन्न; पूर्, *to fill*, पूर्ण; स्रै, *to fade*, स्रान; श्रा, *to sleep*, श्राय, &c.

कुष्, *to extract*, कुष्, *to be hungry*, क्लिप्, *to be distressed*, गुष्, *to play*, खृद्, *to rejoice*, and खृद्, *to dig*, do not admit *guna* when इ is inserted. As, भिष्कुचित, कुषित, कुषिला.

Verbs ending with ऋ that do not insert इ, and those ending with ऋ, ऋ, that do, have two forms in the Indeclinable participle. As रञ्ज्, *to colour*, रञ्ज रञ्जवत्, रञ्जा रञ्जा, from the future रञ्जा. So मञ्ज्, *to churn*, मञ्जिला and मञ्जिला; रिन्, *to kill*, रिप्जिला रिप्जिला. जुग्च्, *to hide*,

and वञ्च्, to deceive, have also two forms; as, लुचित्वा and लुचिता.

In the 10th conjugation, the Indeclinable participle differs from the others by retaining the इ, which is inserted in the principal tenses. As, चोरित, चोरितवत्, चोरयित्वा, from the Future चोरयिता.

When a Preposition is prefixed to the root, the Indeclinable participle changes its final termination to त्य after a short vowel, and to य after a long one or consonant; as, संसृत्य, विक्रीय, अभिशप्य, &c. never संसृत्वा, विक्रीत्वा and अभिशप्त्वा.

आप्, to obtain, makes प्राप्य or प्रापय्य; क्षि, to waste, प्रक्षित्य, प्रक्षोय; ने, to barter, अपमित्य, अपमाय. नि, to throw, नी, to kill, have only the latter form; as, प्रमाय. लो, to waste, प्रक्षोय, प्रक्षाय; वे, to weave, प्रवाय; व्ये, to cover, प्रव्याय; with सं or परि, संव्याय or संवोय.

When ज्ञि is affixed to a root, or it means to know, to serve, to desire, the Passive participle alludes to Present time; as, शील् (ज्ञि) शीलितं, it is meditated.

The following is a list of the past or passive participles which are either difficult or irregular in their formation. It must be recollected that it is only necessary when the indefinite participle is required, to add the termination वत् to these.

| Root. | Past participles. | Root. | Past participles. |
|-------|-------------------|-------|-------------------|
| अक्ष् | अक्ष pervaded.    | अक्ष् | अक्षत moved.      |
| अज्   | अजित वीत gone.    | अञ्ज् | अञ्जत worshipped. |

Root. Past participles.

अद् अत्त, अन्न, जग्ध, *eaten*.अम् अमित आन्त *diseased*.अद् अर्हित, आर्त्त, न्यर्ण *pained*.अश् अष्ट *spread*.अश् अशित *eaten*.आप् आप्त *obtained*.इ इत *gone*.इन् इद् *kindled*.उन् उत्त, उन्न *wetted*.उर्ब् उर्ण *injured*.उक्षाप् उक्षाघ *recovered*.ऊर्ण ऊर्णत *covered*.ऊय् ऊत्त *woven*.ऋ ऋत *gone*.ऋ ऋण *owed*.ऋष् ऋष्ट *gone*.कन् कन्न *shined*.कम् कान्त कमित *desired*.कष् कष्ट *distressed*.कुष् कुष्ट *extracted*.छत् छत्त *cut*.छप् क्षप्त *explained*.छश् छश *become lean*.छष् छष्ट *ploughed*.क्क् कीर्ण *scattered*.

Root. Past participles.

क्रूय् क्रूत *stunk*.क्रम् क्रान्त *gone, past*.क्रुष् क्रुष्ट *provoked*.क्रुष् क्रुष्ट *cried*.क्षम् क्षान्त *wearied*.क्षिष् क्षिष्ट क्षिषित *distressed*.क्षम् क्षान्त *made patient*.क्षि क्षित क्षीण *wasted*.क्षिद् क्षिन्न *moistened*.क्षिप् क्षिप्त *thrown*.क्षिब् क्षीब *drunk*.क्षुद् क्षुप्त *pounded*.क्षुष् क्षुष्ट क्षुषित *hungry*.क्षुम् क्षुब्ध *agitated*.क्षौ क्षौत *wasted*.क्ष्माय् क्षीत *shaken*.खन् खात *dug*.खिद् खिन्न *distressed*.गम् गत *gone*.गाह् गाढ *thickened*.गु गून *voided*.गुप् गुप्त *preserved*.गुर् गुर्ण *laboured*.गुह् गूढ *hidden*.गु गीर्ण *swallowed*.

Root. Past participles.

गै गीत *sung*.ग्लै ग्लान *saddened*.घुष् घुष्ट घुषित *proclaimed*.घ्रा घ्रात घ्राण *smelled*.चित् चित्त *perceived*.चुर् चुर्च *calcined*.चूर् चूर्च *Idem*.क्वद् क्वद्म क्वदित *covered*.क्विद् क्विद्म *cut*.कुप् कुप्त *touched*.क्वो क्वित क्वात *cut*.जन् जात *born*.जप् जप्त जपित *meditated*.जब्ज जर्ज *killed*.जुष् जुष्ट *pleased*.जूर् जर्य *decayed*.जृम् जर्य *yawned*.जृ जीर्ज *grown old*.ज्ञप् ज्ञप्त ज्ञपित *made known*.ज्या जीन *decayed*.ज्यो जीत *instructed*.ज्यो जीर्ज *grown old*.डी डीन डीत *flown*.याम् नत *bowed*.यश् नष्ट *perished*.

Root. Past participles.

बद्ध नद्ध *tied*.बिज् निक्त *cleaned*.बुद् नुम्, नुत्त *sent*.तद् तक्त *pared*.तन् तत *extended*.तप् तप्त *heated*.तुद् तुम् *tormented*.तुर्व् तुर्ग *killed*.तुष् तुष्ट *pleased*.टप् टप्त *satisfied*.तृ तीर्ग *passed over*.त्यज् त्यक्त *abandoned, left*.त्रप् त्रप्त *ashamed*.त्रस् त्रस्त *frightened*.त्रै त्रात त्राण *saved*.त्वद् त्वक्त *pared*.त्वर त्वर्ग त्वरित *hastened*.त्विष् त्विष्ट *brightened*.दंश् दष्ट *bitten*.दम् दान्त दमित *tamed*.दस् दस्त दसित *tossed up*.दद् दग्ध *burnt*.दा दत्त *given*.दिक् द्युन *played*.दिक् द्यूत *gamed*.

| Root. Past participles.           | Root. Past participles.               |
|-----------------------------------|---------------------------------------|
| दिष् दिष्ट <i>shown</i> .         | दृष् दृष्ट <i>arrogant</i> .          |
| दिह् दिग्ध <i>smeared</i> .       | धे धीत <i>drunk</i> .                 |
| दी दीत, दीन <i>impoverished</i> . | धै ध्यात <i>meditated</i> .           |
| दीप् दीप्त <i>enlightened</i> .   | ध्यै ध्याय <i>satisfied</i> .         |
| दु दुत दुन <i>pained</i> .        | नुद् नुत्त नुन्न <i>sent</i> .        |
| दुर्ब् दुर्ब्ध <i>killed</i> .    | पच् पक्त <i>cooked, ripe</i> .        |
| दुष् दुष्ट <i>corrupted</i> .     | पद् पन्न <i>gone</i> .                |
| दुह् दुग्ध <i>milked</i> .        | पा पीत <i>drunk</i> .                 |
| दृप् दृप्त <i>proud</i> .         | पिष् पिष्ट <i>ground</i> .            |
| दृम् दृम्ब <i>affrightened</i> .  | पुष् पुष्ट <i>cherished</i> .         |
| दृष् दृष्ट <i>seen</i> .          | पू पुन, पूत, पवित <i>purified</i> .   |
| दृह् दृढ <i>made firm</i> .       | पूय् पूत <i>stunk</i> .               |
| दृ दीर्ब्ध <i>torn</i> .          | पूर् पूर्ब्ध, पूरित <i>filled</i> .   |
| दे दत्त <i>nourished</i> .        | एष् एक्त <i>mixed</i> .               |
| दै दात <i>cleansed</i> .          | पु पूर्ब्ध <i>filled</i> .            |
| दो दित <i>cut</i> .               | प्याय् पीन पीत <i>grown fat</i> .     |
| द्यै द्यान <i>despised</i> .      | प्रष्ष्ट् एष्ट <i>asked</i> .         |
| द्राह् द्राढ <i>awaked</i> .      | प्रा पूर्ब्ध <i>filled</i> .          |
| द्रै द्राण <i>asleep</i> .        | फुल्ल् फुल्ल <i>expanded, blown</i> . |
| दिष् दिष्ट <i>hated</i> .         | बन्द् बद्ध <i>bound</i> .             |
| धा हित <i>had</i> .               | बुध् बुद्ध <i>known</i> .             |
| धुर् धुर्ब्ध <i>injured</i> .     | भज् भक्त <i>worshipped</i> .          |
| धुर्ब्ध् धुर्ब्ध् <i>Idem</i> .   | भङ्ग् भग्न <i>broken</i> .            |
| धू धूत <i>shaken</i> .            | भिद् भिन्न <i>divided, broken</i> .   |
| धूर् धूर्ब्ध <i>hurt</i> .        | भुज् भुक्त <i>enjoyed</i> .           |

| Root.    | Past participles.                   | Root. | Past participles.             |
|----------|-------------------------------------|-------|-------------------------------|
| भुज्     | भुम् <i>bent</i> .                  | युध्  | युद्ध <i>fought</i> .         |
| भ्रम्    | भ्रान्त <i>wandered</i> .           | रङ्ग  | रङ्ग <i>coloured</i> .        |
| भस्ज्    | भष्ट <i>fried</i> .                 | रभ्   | रब्ध <i>engaged in</i> .      |
| भी       | भीष <i>served</i> .                 | —     | आरब्ध <i>begun</i> .          |
| मद्      | मत्त <i>become made</i> .           | रम्   | रत <i>devoted to</i> .        |
| मन्      | मत <i>minded</i> .                  | राध्  | राज <i>accomplished</i> .     |
| मस्ज्    | मम <i>immersed</i> .                | रिच्  | रिक्त <i>separated</i> .      |
| मा       | मित <i>measured</i> .               | रिष्  | रिष्ट <i>injured</i> .        |
| मिद्     | मिन्न <i>become unctuous</i> .      | री    | रीण <i>killed</i> .           |
| मिह्     | मीढ <i>voided as urine</i> .        | रज्   | रघ्न <i>broken</i> .          |
| मुच्     | मुक्त <i>liberated</i> .            | रध्   | रद्ध <i>obstructed</i> .      |
| मुर्व्   | मूर्ध <i>fastened</i> .             | रष्   | रष्ट <i>injured</i> .         |
| मुह्     | मूढ <i>infatuated</i> .             | रघ्   | रघ्न <i>made angry</i> .      |
| मूर्च्छ् | मूर्त्त <i>swooned</i> .            | रह्   | रुह <i>ascended</i> .         |
| मृज्     | मृष्ट <i>cleansed</i> .             | रेभ्  | रिब्ध <i>sounded</i> .        |
| मृष्     | मृष्ट <i>consulted</i> .            | लग्   | लग्न <i>come in contact</i> . |
| मृ       | मूर्ध <i>killed</i> .               | लज्ज् | लज्जित <i>ashamed</i> .       |
| मे       | मीत <i>bartered</i> .               | लभ्   | लब्ध <i>gained</i> .          |
| स्त्रिक् | स्त्रिष्ट <i>barbarously said</i> . | लिप्  | लित <i>smeared</i> .          |
| स्त्रै   | स्त्रान <i>soiled, withered</i> .   | लिष्  | लिष्ट <i>made small</i> .     |
| यज्      | इष्ट <i>worshipped</i> .            | लिह्  | लीढ <i>licked</i> .           |
| यत्      | यत्त <i>endeavoured</i> .           | ली    | लीन <i>embraced, ab</i>       |
| यम्      | यव्य <i>copulated</i> .             |       | <i>sorbed</i> .               |
| यम्      | यत <i>restrained</i> .              | लुप्  | लुप्त <i>lopped off</i> .     |
| युज्     | युक्त <i>joined</i> .               | लुभ्  | लुब्ध <i>coveted</i> .        |

Root. Past participles.

लुङ् लूढ *coveted.*लू लून *cut off.*वच् उक्त *spoken.*वप् उत *waved, sown.*वम् वान्तवमित *vomited.*वस् उषित *dwelt.*वह् ऊढ *borne.*वा वात वान *blown.*— निर्वाण *extinguished.*वाह् वाढ *shone, striven.*विच् विक्त *divided.*विज् विक्त *Idem.*— विच *agitated, afraid.*विद् विन्न वित्त *gained.*विश् विष्ट *entered.*विष् विष्ट *surrounded.*वृज् वृष्ट *left.*वृत् वृत्त *been.*वृह् वृढ *enlarged.*वे उत *sewn.*खे वीत *covered.*व्रश् वृक्त *broken, cut.*व्री व्रीण *chosen.*व्री व्रीण *gone.*व्यध् विद्ध व्यधित *pierced.*

Root. Past participles.

शक् शक्त शक्ति *enabled.*शद् श *fallen.*शप् शप्त *cursed.*शम शमित शान्त *quieted.*शस् शस्त प्रशस्त *praised.*शि शित *sharpened*शिष् शिष्ट *possessed of.*— विशिष्ट *distinguished.*शी शयित शीत *slept.*शुध् शुद्ध *purified.*शुष् शुष्क *dried.*श्रू श्रूय *injured.*शृ शृण्व *hurt.*श्री श्रित श्रात *sharpened.*श्लै श्लीत *cold.*— श्लोण *congealed.*— श्लान *withered.*श्रम् श्रान्त *wearied.*श्रा श्रत *cooked.*श्रि श्रित *served.*श्रै श्राण *cooked.*श्लिष् श्लिष्ट *embraced.*श्वश् श्वसित *breathed.*— विश्वस्त *trusted in.*— आश्वसित *inhaled.*

Root. Past participles.

— आश्रयस्त् encourage.

श्रि श्रून् श्रुवित increased.

यश्च सक्त attached to.

षद् सन्न fainted.

धि सित bound.

विष् सिक्त sprinkled.

विष् सिद्ध completed.

धूर् सूर्य emboldened.

वै सीत wasted.

वो सित destroyed.

द्यौ स्तीत स्तीम sounded.

स्था स्थित stood.

ष्णिह् खिग्ध anointed, bland.

व्यञ्ज सक्त embraced.

व्यन् खान्त, खनित sounded.

— आसन्न आसनित Idem.

व्यप् सुप्त slept.

व्विद् खिन्न sweated.

Root. Past participles.

दृज् दृष्ट created.

दृप् दृप्त crept.

खान्द खान्न gone.

स्तृ स्तीर्ण spread.

स्पृष् स्पृष्ट स्पृशित tied.

स्पृष् स्पृष्ट touched.

स्फाय् स्फीत स्फात swollen.

स्फुर्ज् स्फुर्ण thundered.

स्मि स्मित smiled.

हृद् हृन्न voided.

हृन् हृत killed.

ह्रा ह्रित moved.

— हीन् left.

हि हित bound, gone.

हृष् हृष्ट rejoiced.

ह्री ह्रीण ashamed.

ह्लाद् ह्लन्न delighted.

हे हृत called.

The Indefinite participle is employed to express what is past, and is frequently used at the end of a sentence instead of the Indefinite tense; as, तस्य विष्णुशर्मानो बह्मानपुरःसरं पुत्रान् समर्पितवान्, *He delivered up his sons to that Vishnu Sharman with great respect.* इत्युक्त्वा चित्रग्रीवोपाख्यानं वर्णितवान्, *Having said that much he related the history of Chitragrīva.*

स चैकदा मृगमन्विष्यन् विन्ध्याटवीं गतवान्, *He one day went a hunting to the Vindhya range.* इति सर्वैः पक्षिभिर्निश्चित्य मृगो व्यापादितः, *Thus the vulture was killed by the determination of all the birds.*

The indeclinable past participles are used instead of the indefinite, particularly when a verb or another participle follows; as, मृगमनागतमवलोक्य इतस्ततोऽन्विष्य तथाविधं दृष्ट्वावाच, *Seeing the deer not come, he sought for him here and there, and finding him in this state, said.* मैत्र्यं विधाय भोजनविशेषैर्वायसं सन्तोष्य विवरं प्रविष्टः वायसोऽपि स्वस्थानं गतः, *(The mouse) having shewn his friendship, and gratified the crow with various kinds of food entered his hole; the crow also went to his own place.*

These participles may be used, though they seldom are, to signify the continuance of the act; as, उत्थायेत्याय बोद्धव्यं महद्भयमुपस्थितं, *Rising rising, i. e., day after day we should reflect, that great danger may be near.*

As indeclinable they agree with the noun or pronoun in any case; as, इति संचिन्त्य वृषभौ धुरि नियुज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा बाण्ड्येन गतः काश्मीरं प्रति, *Having reflected thus, he yoked his oxen, filled his cart with various articles, and set out with merchandise for Kashmir.* तमायान्तं दृष्ट्वा पक्षिणावकैर्भयार्तैः कोलाहलः कृतः, *A great noise was made by the frightened young birds seeing him approach.* इत्यालोच्य तेन ग्रामं गत्वा विन्धासं कृत्वा विहाजो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे स्थापितः, *Having thus*

*reflected he went to the village, and having inspired confidence, the cat was brought with difficulty, fed with flesh and placed in his cave.*

### 5th. *The Adjectival Participles.*

The Adjectival Participles imply possibility, propriety, necessity ; as, याचितव्यः, *He may, could or should be asked, or ought to be asked.*

One of them is formed from the Future by changing ता to तव्य ; the other by adding णीय or य to the root. The vowels require *guṇa* as in the Future. Thus, देष्टा, देष्टव्यः ; देषणीय, देष्यः ; सविता and सोता, सवितव्य and सोतव्य ; सवनीय, सव्य ; चोरयिता, चोरयितव्य ; चोरणीय, चोर्यः.

Verbs ending with आ or a diphthong change it to ए when य is affixed. As, दा, देय ; गै, गेय, &c.

Verbs ending with उ or ऊ have two forms, and that with the vowel lengthened by *vriiddhi* always implies necessity. As, श्रु, *to hear*, श्रव्य and श्राव्य ; सु, *to praise*, नव्य, नाव्य. Those ending with ऋ, ॠ, have only the latter form ; as, तृ, *to pass over*, तार्यः. So यु, *to mix*, and आद्यु, *to come to*.

Verbs with a penultimate अ, followed by a single consonant, require *vriiddhi* when य is affixed ; as, गच्छ, *to go* ; पाठ्यः.

Roots ending with any letter of the प class, except वस्, *to eat*, वप्, *to blush*, दम्, *to bully*, रप्, *to kill*, खप्, *to speak*, वप्, *to sow*, do not change अ to आ ; as, शप, शप्य, &c. Also अन्, *to ask*, तक्, *to laugh*, यन्, *to endeavour*, शक्, *to be able*, शस्, *to kill*, and वच्, *to endure*, do not. आनस्, *to bow to*, जप्, *to speak in the mind*, भज्, *to worship*, and यज्, *to sacrifice*, have both forms.

मद्, *to speak*, चर्, *to move*, मद्, *to rejoice*, and यत्, *to cease*, have the regular form only with a preposition. As, मद्य, प्रगाद्य. आचर्, *to accustom*, makes आचर्य.

Verbs with a final च or ज् that do not insert इ in the Future, and those with the characteristic ई or उ, change a final च् to क्, and ज् to ग्, when य is affixed. As, पच्, *to cook*, पाक्य; क्षुच् (इर्, उ) *to go*, क्षौक्य; रज्ज्, *to colour*, रंज्य; रज्ज्, *to ache*, रोग्य.

If necessity is implied, this change does not take place. As, त्यज्, *to forsake*, त्याज्य; भुज्, *to eat*, भोज्य.

Roots with a penultimate ऋ do not admit गुण when य is affixed; as, वृध्, *to increase*, वृध्य, &c.

कृच्, *to praise*, कृत्, *to injure*, पाणिहृज्, *to make by the hand*, and समवहृज्, *to compact*, require गुण; as, कृच्य, &c.

दुह्, *to milk*, and दृष्, *to rain*, have both forms; as, दुह्य and दोह्य. कृ, *to do*, ह, *to honour*, ध, *to nourish*, हृ *to skreen*, and हु *to praise*, have two forms; as, कृत्य and कार्य्य, क्षृत्य and क्षार्य.

खन्, *to dig*, makes खेय; जुष् *to reason*, जुष्य; वद्, *to speak*, वद्य; but with the negative अ, अवद्य; with अन्, अनुद्य or अनूद्य; शास् *to govern*, makes शिष्य.

The participial adjective, or adjectival participle is used to express the necessity of the act and is like an adjective, both in concord and government; as, एतैर्गुणैरपेक्षितो भवदन्यो मया कः पुमान् प्राप्तव्यः? *What man can I find beside you possessed of these qualities?* त्वया सह सौहृद्यमवश्यं करणीयं, *I must certainly make friendship with you.* तत् सखे सर्वदा त्वया सोत्साहेन भवितव्यं, *Therefore, O friend, you must always be courageous.*

## CHAPTER V.

## OF DERIVATIVE VERBS, &amp;c.

Having considered the *Primitive* verbs or roots under the different conjugations, we come next in order to the consideration of *Derivative* verbs. These are of four kinds, the Causal, the Optative, the Frequentative and the Nominal; to which may be added the Anomalous Verbs, as a closing section, because they are irregular both in their primitive and derivative forms.

## SECTION I.

## OF THE CAUSAL VERBS (PRE'RAṆ).

The Causal verb is used to express the effect which the agent of the verb causes one object to have upon another ; as, याचयति, *He makes (them) ask.* गुरुः शिष्यं भक्ष्यं याचयामास, *The teacher caused his disciple to ask for food.*

Causals are derived from any other verbs, and are both formed and inflected like verbs of the 10th conjugation. The Synopsis of याच्, *to ask, to request*, may be taken as an example.

## SYNOPSIS OF THE CAUSAL VERB.

| <i>Indicative,</i>        | Active.            | Middle.     | Passive.    |
|---------------------------|--------------------|-------------|-------------|
| Present,                  | याचयति             | याचयते      | याच्यते     |
| Imperfect,                | अयाचयत्            | अयाचयत      | अयाच्यत     |
| Perfect,                  | याचयाचकार          | याचयाचक्षे  | याचयाचक्षे  |
| 1st Future,               | याचयिता            | याचयिता     | याचयिता     |
| 2nd Future,               | याचयिष्यति         | याचयिष्यते  | याचयिष्यते  |
| Indefinite,               | अययाचत्            | अययाचत      | अयाचि       |
| <i>Imperative,</i>        | याचयतु             | याचयतां     | याच्यतां    |
| <i>Potential,</i>         | याचयेत्            | याचयेत      | याच्येत     |
| <i>Precative,</i>         | याच्यात्           | याचयिषीष्ट  | याचयिषीष्ट  |
| <i>Subjunctive,</i>       | अयाचिष्यत्         | अयाचिष्यत   | अयाचिष्यत   |
| <i>Infinitive,</i>        | याचयितुं           | याचयितुं    | याचयितुं    |
| <i>Participles, pres.</i> | याचयत्             | याचयमान     | याच्यमान    |
| Perfect,                  | याचयमासिवत्        | याचयामासान  | याचयामासान  |
| Future,                   | याचयिष्यत्         | याचयिष्यमाण | याचयिष्यमाण |
| Indefinite,               | याचितवत्           | माचितवत्    | याचित       |
| Indeclinable pres.        | याचंयाचं           |             |             |
| Indeclinable past.        | याचयित्वा प्रयाच्य |             |             |
| Adjectival,               | याचयितव्य          | याचनीय,     | याच्य       |
| Reflective,               | याचनेमि            |             |             |

So the others ; as, देषयति, भारयति, शाययति, सावयति, तोदयति, रोधयति, तागयति, क्राययति, चोरयति, &c.

For the general rules of forming the tenses the student is referred to those of the tenth conjugation, at pages 216 and 248, &c. ; the particular rules which apply to causals only are given in this place.

Roots having the characteristic म or a final अम् require the penultimate vowel to be short in the *present* and its *formatives*, those having मि and फञ्, to move, यम्, to cease, श्म, to quiet, र्लै, to decay, ज्वञ्, to shine, बम्, to bow, वन्, to beg, वम्, to vomit, ब्या, to bathe, ङञ्, ह्यञ्, to move, have both forms ; as, घट् (म, ड,) to seek, घटयते ; रम्, to play, रमयति ; स्तन् (मि), to sound, स्तनयति or स्तानयति ; फञ्जयति, फाञ्जयति, &c.

अम्, to go, and अम्, to sip, are exceptions ; as, आमयति.

With a preposition the last eight have only one form ; as, प्रज्वालयति ; रल्लद्, to tear, has both forms ; as, परिण्डयति परिण्डादयति.

Verbs ending with आ, like those of the 10th conjugation, add य to the root ; as, दा, to give, दापयति.

Verbs ending with a diphthong generally change it to आ and take य ; as, र्लै, to decay, र्लापयति, र्लपयति.

वे, to sew, वे, to cover, डे, to dare, हो, to cut, शो, to whet, and वे, to destroy, take च, instead of य ; as, वाचयति, &c.

Roots with the characteristic ऋ have the penultimate long in the *Indefinite* ; those with the character-

istic ॥ have two forms ; as, याच् (ञ, ज्) अययाचत् ;  
 भाज् (ञ), to shine, अबभाजत् or अबिभजत् ; मील् (ञ), to  
 close, to wink, अमिमीलत्, अमीमिलत्.

लर्, to speed, दृ, to tear, प्रय्, to be famous, मद्, to pound, स्मृ, to spread  
 out, स्यात् to tie, to oppose, and स्मृ to remember, take च instead of द् in the  
 reduplication ; as, अतल्लरत्, अददरत्, &c. चेष्ट, to seek, and वेष्ट, to sur-  
 round, have both forms ; as, अचिचेष्टत् or अचवेष्टत्.

अर्ह्, to pain, दृक्ष्, to throw, कन्, to decrease, and ध्वन्, to sound, and श्रु,  
 to hear, to leak, have two forms in the Indefinite ; as, आर्हिदत् or आर्हिहीत् ;  
 रजिञ्जत् or रजयोत् ; औनिनत् or औनयीत् ; अदिध्वनत् or अध्वनयीत् ; अश्र-  
 वत्, अमिश्रवत्. घ्रा, to smell, makes अजिघ्रपत् or अजिघ्रिपत्.

The following verbs are irregular in the Causal :—

हत् (ङ), to hate, to dishonor, काम् (ङ), to desire, गुप् (ज्), to hide,  
 क्षूप्, to burn, पण्, to deal, to praise, पन्, to praise, are like causals in their  
 inflections, but like active verbs in their meaning : Present हतयते ; Inde-  
 finite आर्चयिष्ट. कावयते ; Perfect कामयामास and अकमे ; Future कामयिष्या  
 and कनिता, &c. गोपायति ; गोपायामास or जुगोष ; गोपायिष्या or गोप्सा, &c. So  
 the next three. पश्, meaning to praise, makes also : Present पश्यते,  
 Perfect पेक्षे.

री, to kill, ह्री, to go, and श्नी, to shame, admit गुण, and add ष ; as,  
 रेपयति, &c.

|                            |                                     |
|----------------------------|-------------------------------------|
| चि, to collect,            | makes चापयति, चावयति, चपयति, चययति. |
| जि, to conquer,            | — आपयति.                            |
| जृ, to grow old,           | — जरयति.                            |
| क्षूय्, to stink,          | — क्षोपयति.                         |
| आच, to shake,              | — आपयति.                            |
| दुष्, to deprave,          | — दोषयति and दूषयति.                |
| घ्, to quake,              | — आवयति and धूनयति.                 |
| पा, to preserve,           | — पाळयति.                           |
| प्री, to love, be pleased. | — प्राययति and प्रोषयति.            |
| भी, to fear,               | — भावयति भापयते and भीषयते.         |
| रञ्ज, to colour,           | — रञ्जयति ; to hunt deer, रजयति.    |
| वश्, to grow, ascend.      | — रोहयति and रोपयति.                |

|                              |                                                            |
|------------------------------|------------------------------------------------------------|
| घो, <i>to melt</i> ,         | makes चाययति, चापयति; <i>melt butter</i> , सोमयति, चासयति. |
| घो, <i>to conceive</i> ,     | — वाययति, वापयति.                                          |
| स्काय्, <i>to enlarge</i> ,  | — स्कावयति.                                                |
| स्फुर्, <i>to expand</i> ,   | — स्फोरयति and स्फारयति.                                   |
| स्मि, <i>to remember</i> ,   | — स्माययति; <i>to surprise</i> , विस्मापयते.               |
| शद्, <i>to go</i> ,          | — श्रादयति; <i>to fall</i> , श्रातयति.                     |
| श्री, <i>to be ashamed</i> , | — श्रेपयति.                                                |

Whatever addition is made to the root for the Present, is retained throughout; as, क्री, क्रापयति, क्रापयामास, क्रापयिता, अचिक्रपत्; चि, चापयति, चाययति; चापयामास, चाययामास; चापयिता, चाययिता; अचीचपत्, अचीचयत्.

The Present and its formatives in the Passive voice, the Indefinites, and the Precative active, may be considered as exceptions to this rule, inasmuch as in all these the inserted इ is rejected, as may be seen in the Synopsis.

ईर्ष्य, *to envy*, makes ईर्षयति; Indefinite ईर्षयत्. पा, *to drink*, पाययति, अयोयत्; हा, *to stand*, स्थापयति, अतिष्ठपत्; श्वप्, *to sleep*, स्वापयति, अश्वपुपत्.

There are three forms in the Indefinite when the verb is used in a reflexive sense; as, अयाचिह, अयाचयिह, and अययाचत.

## SECTION II.

### OF THE OPTATIVE VERBS (SANANTA).

The Optative verb is used to express the desire or wish of the agent; as, वियाचिषति, *he desires to ask*.

Optatives are derived from any other verbs, by reduplicating the first syllable with इ and adding स, inserting इ before the स in all such primitive words

as take **इ** in the future. When thus formed, they are regularly inflected like verbs of the 1st conjugation; and are Common, Active, or Deponent; according to the root from which they are derived; as, याच् (ञ,) यियाचिषति and यियाचिषते.

### SYNOPSIS OF THE OPTATIVE VERB.

| <i>Indicative.</i>  | Active.          | Middle.         | Passive.        |
|---------------------|------------------|-----------------|-----------------|
| Present.            | यियाचिषति        | यियाचिषते       | यियाचिष्यते     |
| Imperfect,          | अयियाचिषत्       | अयियाचिषत       | अयियाचिष्यत     |
| Perfect,            | यियाचिषास्रकार   | यियाचिषास्रक्रे | यियाचिषास्रक्रे |
| 1st Future,         | यियाचिषिता       | यियाचिषिता      | यियाचिषिता      |
| 2nd Future,         | यियाचिषिष्यति    | यियाचिषिष्यते   | यियाचिषिष्यते   |
| Indefinite,         | अयियाचिषीत्      | अयियाचिषिष्ट    | अयियाचिषिष्ट    |
| <i>Imperative,</i>  | यियाचिषतु        | यियाचिषतां      | यियाचिष्यतां    |
| <i>Potential,</i>   | यियाचिषेत        | यियाचिषेत       | यियाचिष्येत     |
| <i>Precative,</i>   | यियाचिष्यात्     | यियाचिषिषीष्ट   | यियाचिषिषीष्ट   |
| <i>Subjunctive,</i> | अयियाचिषिष्यत्   | अयियाचिषिष्यत   | अयियाचिषिष्यत   |
| <i>Infinitive,</i>  | यियाचिषितुं      | यियाचिषितुं     | यियाचिषितुं     |
| <i>Part. pres.</i>  | यियाचिषत्        | यियाचिषमाण      | यियाचिष्यमाण    |
| Perfect,            | यियाचिषामासिबस्  | यियाचिषिमाण     | यियाचिषिमाण     |
| Future,             | यियाचिषिष्यत्    | यियाचिषिष्यमाण  | यियाचिषिष्यमाण  |
| Indefinite,         | यियाचिषितवत्     | यियाचिषितवत्    | यियाचिषित       |
| Inde. pres.         | यियाचिषंयियाचिषं |                 |                 |
| Inde. past,         | यियाचिषित्वा     | प्रयियाचिष्य    |                 |
| Adjectival,         | यियाचिषितश्च     | यियाचिषणीय      | यियाचिष्य       |
| Reflective,         | यियाचिषेजिम      |                 |                 |

So the others ; as, दिदिक्षति, विभीर्षति, शिशृक्षति, सुसविषति, तुतुल्यति, बबल्यति, तितनिषति, चिक्रीषति, चुचुद्विषति.

The Optative verb, when formed by the above rule, may be regarded as a primitive word, and have a causal formed from it ; as, यियाचिषति, causal यियाचिषयति, he caused one to desire to ask.

Verbs having a final or penultimate उ or ऊ take उ in the reduplication ; all others take इ.

इ is used for the reduplication of उ and ऊ in the Causal Optative, when इ is inserted, if they are preceded by a letter of the ष class, or by क, च, र, ल, व ; अ, पु, सु, लु, to move, श्रु, to hear, and कु, to ooze, have both forms ; as, पू, to purify, Causal पावयति, Optat. पिपावयिषति ; and so चुचावयिषति or चिचावयिषति, &c.

Roots beginning with a vowel take the reduplication in the Middle, insert इ, and admit the substitution of त for च ; as, अश् to pervade, अशिशिषते ; अञ्ज, to anoint, अञ्जिजिषति ; उक्, to glean, उचिह्विषति or उतिह्विषति.

When the ष of a root has been changed to स, it retains that form after the reduplication, except in the Causal Optative ; as, विच्, to sprinkle, सिसिचति, सिषेचयिषति.

हु, to praise, is an exception in the Optative, and खद्, to taste, खिद्, to perspire, and बह्, to endure, are exceptions in the Causal Optative ; as, मुहूषति, सिखाद्विषति.

Verbs ending with a vowel, when they do not insert इ, require the vowel to be made long, if it is not so ; as, दा, to give, दिदासति ; ऊ, to sacrifice, जुह्वति ; क्, to do, चिकीर्षति ; म्, to die, मुमूर्षते.

When इ is not inserted, *guṇa* is not admitted ; when it is, *guṇa* is required.

Roots with an initial consonant and a penultimate इ or उ take or omit *guṇa*, when इ is inserted ; those with इ followed by व् always take it ; मृष्, *to kill*, and रुद्, *to cry*, omit it. As, लिख्, *to write*, लिखिषति or लिखेतिषति. मुद्, *to rejoice*, मुमुदिषति or मुनोदिषति, &c.

इ must always be inserted according to the rules of the Future ; if the primitive word admits इ in the future, it must be inserted here, if the primitive rejects the इ, it must be rejected here ; and if it has two forms, it must have two forms here, as, याच्, यियाचिषति ; दिष् (औ.) दिदिच्छति ; क्री, चिक्रीषति ; विष् (ऊ,) सिसिधिषति, सिसेधिषति and सिधित्सति.

Roots with a final क do not admit the insertion of इ ; those with a final च or छ after a compound consonant, have two forms ; so also those that end with इव्, or that have two forms in the 2d Future. As, लू, (ख,) *to obtain*, लुभूषति ; तृ, *to pass over*, तितरिषति or तितरीषति and तितोषति ; धृ, *to be crooked*, दिध्रिषति and दुधूषति ; दिव्, *to play*, दिदेविषति and दुदूषति ; वृ, *to bring forth*, मुसविषति and मुसेषति ; नृत्, *to dance*, निनक्तिषति and निनत्सति ; हृत्, *to be*, Active विहत्सति, Middle विवर्तिषते.

ह, *to respect*, हृ, *to hold*, पू, *to purify*, and स्मि, *to remember*, take इ ; as, दिदरिषति, पिपिषति, सिस्त्रिषते. अञ्ज् (ऊ), *to anoint*. अश् (ऊ), *to pervade*, कृ, *to throw*, मृ, *to vomit*, रु, *to heat*, वृ, *to praise*, व, *to make a noise*, and वृ, *to aim*, take इ, but have not two forms ; as, चिकरिषति, दुद्विषति, &c. यु, *to mix*, अ, *to nourish*, (1st conj.) ह, *to skreen*, or *serve*, and त्रि, *to serve*, have two forms ; as, सुयूषति and वियविषति, वमूषति and विमरिषति, शित्रीषति and शित्रीषति. संस्कृ, *to cleanse*, संक्षिप्तीषति.

कित्, *to cure*, doubt, मुप्, *to despise*, तिज्, *to forbear*, वच्, *to reproach*, माज्, *to judge*. दान्, *to cut*, शान्, *to sharpen*, with the meanings affixed, are always like Optatives in their inflexions, but like actives in their

use: they do not insert इ. As, चिकित्सति, जुगुप्सते, तिनित्सते, बीभत्सते, मीमांसते, दीदांसति, ग्रीसांसति. दा, to give, धा, to hold, मा, to measure, मि, to throw, मी, to kill, पद्, to go, रम्, to sound, राष्, meaning to injure, खम्, to gain, and शक्, to be able, omit the reduplication and the insertion of इ, and change their vowels to इ. As, दित्सति, मित्सति, पित्सते, रित्सते, रित्सति, चित्सते, शित्सति.

आप्, to possess, makes ईप्सति; ऋष्, to increase, ईर्त्सति and ऋर्द्दिषति; चि, to collect, चिकीषति चिकीषति; जि, to conquer, जिगीषति; क्षप्, to cause to strike, क्षीप्सति and जिक्षपयिषति; सन्, to extend, सितनिषति, तितंसति, तितांसति; दम्, to boast, धीप्सति, चिप्सति or दिषयिषति.

शुत्, to shine, दियोतिषति; प्रश्, to ask, पिष्टिषति; मुच्, to release, मुमुक्षते and मोक्षते; वन्, to give, सिंसनिषति and सिषासति; स्वप्, to sleep, सुषप्सति, Causal सुष्वापयिषति. क्ले to call, Causal क्लृवावयिषति.

They are all regular after the Present; as, ईप्सति, ईप्सामास, ईप्सिता, ऐप्सोत्, &c.

### SECTION III.

#### OF THE FREQUENTATIVE VERBS.

The Frequentative verbs are used to express the repetition or intenseness of any action; as, यायाचते, *he asks again and again, or with earnestness.*

They may be formed from any verbs which do not begin with a vowel, or which have not both a penultimate and final vowel. When derived from verbs of motion, they express only the obliquity of the act.

Frequentatives are of two kinds, Active (Yanluganta) and Deponent (Yananta); the latter are most commonly used.

They are formed by reduplicating the first syllable

of the root by *guṇa* or *vṛiddhi*; affixing *य्* with the inflections, as, in the 1st conjugation, for the Deponent; or simply affixing the inflection, as in the 2nd or 3rd conjugation, for the Active; as, याच्, Dep. यायाच्यते; Active, यायाक्ति.

### SYNOPSIS OF THE FREQUENTATIVE VERB.

| <i>Indicative.</i>       | Active.               | Deponent.    | Passive.     |
|--------------------------|-----------------------|--------------|--------------|
| Present,                 | यायाक्ति              | यायाच्यते    | यायाच्यते    |
| Imperfect,               | अयायाक्               | अयायाचत्     | अयायाचत्     |
| Perfect,                 | यायाचाक्षकार          | यायाचाक्षके  | यायाचाक्षके  |
| 1st Future,              | यायाचिता              | यायाचिता     | यायाचिता     |
| 2nd Future,              | यायाचिष्यति           | यायाचिष्यते  | यायाचिष्यते  |
| Indefinite,              | अयायाचीत्             | अयायाचिष्ट   | अयायाचि      |
| <i>Imperative,</i>       | यायाक्तु              | यायाच्यतां   | यायाच्यतां   |
| <i>Potential,</i>        | यायाच्यात्            | यायाच्येत    | यायाच्येत    |
| <i>Precative,</i>        | यायाच्यात्            | यायाचिषीष्ट  | यायाचिषीष्ट  |
| <i>Subjunctive,</i>      | अयायाचिष्यत्          | अयायाचिष्यत् | अयायाचिष्यत् |
| <i>Infinitive,</i>       | यायाचितुं             | यायाचितुं    | यायाचितुं    |
| <i>Part. pres.</i>       | यायाचत्               | यायाच्यमान   | यायाच्यमान   |
| Perfect,                 | यायाचामासिवस्         | यायाचामासान  | यायाचामासान  |
| Future,                  | यायाचिष्यत्           | यायाचिष्यमाण | यायाचिष्यमाण |
| Indefinite,              | यायाचितवत्            | यायाचितवत्   | यायाचित      |
| Inde. pres.              | यायाचंयायाचं          |              |              |
| Inde. past.              | यायाचित्वा प्रयायाच्य |              |              |
| Adjectival,              | यायाचितव्य            | यायाचनीय     | प्रयायाच्य   |
| Reflective, <sup>†</sup> | यायाचेजिम             |              |              |

So देदेष्टि, बर्भर्त्ति, शशति, सोषोति, मोतोति, देरोद्धि, तंतन्ति, चोचोति, चोचोर्त्ति.

In the Active they admit of two forms in the singular of the Present, the 3rd and 2nd sing. of the Imperfect, and the 3rd sing. of the Imperative. As, यायाति or यायाचीति, यायात्, यायाचति; Imperfect, यायात् or यायाचोत्; Imperative, यायातु or यायाचोतु, &c. So देदेष्टि or देष्टीति, &c.

Roots with a penultimate अ and final य—म, insert न् in the reduplication; those with a final य, ण, व have both forms; as, तन्, तंतन्यते; दय्, to move, Dep. दन्द्यते or दादयते, Act. दन्दति दादति, and दन्दयीति दादयीति, &c.

जप्, to mutter, जम्, to cohabit, दग्, to bite, द्द, to burn, पग्, to bind, भग्, to break, and ऋप्, to curse, take न. कप्, पत्, पद्, to move, ध्वप्, भृप्, सृप्, to fall, वृप्, to deceive, and खृप्, to leap, take नी. As, दन्द्यते; दन्दि or दन्दि. दनीध्वसते; दनीध्वसि, &c.

A penultimate अ or आ requires *vriddhi* in the reduplication; any other vowel requires *guṇa*; as, यायाचते, देष्टियते.

4 Verbs with a penultimate or final ऋ change it to री in the Deponent, but have three forms in the reduplication of the Active; as, भृ, बेभ्रीयते; बर्भर्त्ति, बरिभर्त्ति, or बरीभर्त्ति. Then बर्भर्त्ति or बर्भरीति; बरिभर्त्ति or बरिभरीति, &c. So नृत्, to dance, नरीनृत्यते, नर्नर्त्ति, नरिनर्त्ति, नरीनर्त्ति.

When ऋ is preceded by a double consonant, it becomes ॠ instead of री; as, स्मृ, to remember, स्मृर्यते, स्मृर्त्ति, स्मृरिर्त्ति. संस्मृ, to cleanse, makes, संस्मृयीते.

Verbs with a final आ or diphthong change in to ई in

the Deponent, and to आ or ए in the Active ; as, दा, *to give*, देदीयते ; दादाति or दादेति, दादीतः, दादति, &c. So गै, *to sing*, जेगीयते ; जागाति or जागेति.

The penultimate or final vowel requires *guṇa* only in the Present Active ; as, भिद्, *to cut*, बेभिद्यते, बेभेत्ति or बेभिदीति ; Perfect, बेभिदामास ; Future, बेभिदिता ; Indef. अवेभिदीत्. So घृ, सोषूयते ; सोषोति or सोषवीति ; सोषवामास ; सोषविता, असोषवीत्, &c.

Contrary to rule अट्, *to move*, अश्, *to eat*, मूच, *to urinate*, सूच, *to make known*, सूच, *to dispose in order*, are used as Frequentatives ; and बच्, *to approve*, and शुभ्, *to shine*, are not. As, अटाचते, अटाहि ; अशाश्नते ; अशाष्टि ; सोमूचते, सोमूचति, सोमूचीति, &c.

मृ, *to vomit*, चर्, *to move, act*, जप्, *to mutter*, जम्, *to cohabit*, दग्, *to bite*, दह्, *to burn*, लुप्, *to obliterate*, when used as Frequentatives, express the disgrace of the act.

The following words are irregular in the formation of the Present, &c.

कु, *to sound*, चोक्कयते or कोक्कयते ; चोकोति, &c.

खन्, *to dig*, चंखन्यते चाखन्यते ; चंखन्ति.

गृ, *to swallow*, जेमिष्यते ; जागर्त्ति जागरीति.

घ्रा, *to smell*, जेघ्रीयते ; जेघ्रेति, जेघ्रयीति. So आ, *to kindle*.

चर्, *to act*, चंचूर्यते ; चंचूर्ति चंचूरीति.

चाय्, *to worship*, चेकीयते ; चेकेति चेकयीति.

दिष्, *to play*, देदिष्यते ; देदेति, देद्योति, देदिवीति.

फल्, *to produce*, पंफुष्यते ; पंफुषति पंफुषीति.

खे, *to skreen*, वेवीयते ; वेवेति, वेवयीति, वाव्याति, वाव्येति.

स्वप्, *to sleep*, सोषुष्यते ; सोषोप्ति, सोषुषोति, सास्वप्ति, सास्वपीति.

स्रम्, *to sound*, सेसिम्यते ; सेसेन्ति, सेसिमोति, सास्त्रन्ति, सास्त्रमोति.

हा, *to abandon*, जेहोयते ; जाहाति, जाहेति, जहाति, जहेति.

## SECTION IV,

## OF THE NOMINAL VERB, (LIDHU.)

Nominal verbs are commonly derived from Nouns or Adjectives in their most simple state. They are used to express the becoming, doing, declaring, imitating, or longing for, what is meant, by the simple word.

1. Those of *becoming* what is meant by the simple word, are of two kinds : the one Active, and the other Deponent. In these a final त् or स् of the word is dropped. आच् is added for the Deponent, and the vowel, or final न्, of the word is dropped. When formed, they are like verbs of the 1st conjugation. As, भृश, *intense*, भृशति or भृशायते, *he becomes intense* ; शुचि, *pure*, शुचिर्ति or शुचायते ; वृहत्, *great*. वृहति or वृहायते ; चेतस्, *sensation*, चेतति or चेतायते.

करुणा, *pity*, कृपा, *compassion*, धर्म, *virtue*, निद्रा, *sleep*, नील, *blue*, पटपटा, *sound of jumping*, फेण, *froth*, बर्तन, *mail*, भद्र, *good*, मन्द, *bad*, लोहित, *red*, and हरित, *green*, have three forms ; as, करुणति, करुणयति, or करुणायते ; लोहितति, लोहितयति, लोहितायते, &c.

2. Those of *doing* are of three kinds : 1st, those formed by inserting इ, like verbs of the 10th conjugation ; 2ndly, those formed like Actives by affixing य्, and changing the final अ or आ of the word to ई ; and 3rdly, those formed by adding आच्, like Deponents

of the 1st conjugation. As, कल, *a quarrel*, कलयति, *he quarrels, or makes a quarrel*; वस्त्र, *cloth*, वस्त्रयति; नमस्, *salutation*, नमस्यति; कण्डू, *a scratching*, कण्डूयति; शब्द, *sound*, शब्दायते; कष्ट, *trouble*, कष्टायते.

When इ is inserted, the final vowel or न् of the word is dropped; but words which have only one vowel, and अर्थ, *meaning*, वेद, *the Vêda*, and सत्य, *true*, add आप. As, सेना, *an army*, अभिषेकयति, *he meets an army*; हस्तिन्, *an elephant*, अतिहस्यति, *he passes over by an elephant*; स्व, *own*, स्वापयति, *he does his own work*; अर्थापयति, *he explains*.

सुख, *happiness*, makes सुखीयति, *he makes happy*, दुःखायते, *he enjoys happiness*. So दुःख, *trouble*.

दुष्ट, *sin*, makes दुष्टयति, *he destroys sin*; रूप, *form*, रूपयति, *he sees a form*; हस्त, *hand*, हस्तयति, *he raises his hand*.

The Adjectives that are irregular in their comparisons are also irregular when इ is inserted; as, अन्तिक, *near*, नेदयति; कृष्, *lean*, कृषयति, &c.

अरु, *life*, ईरु, *envy*, कण्डू, *an itching*, बन्धु, *captivating*, and मन्त्र, *sin*, have two forms when य् is affixed; चिन्, *surprise*, मन्त्रो, *worship*, and शोनी, *shame*, have only the Deponential form; as, अरुयति or अरुयते; चिन्वीयते, &c.

उष्णन्, *heat*, धूम, *smoke*, फेफ, *forth*, and वाष्प, *steam*, are used with आय् to express the ascent of what they mean; as, उष्णायते, *the heat rises up*.

3. Those of *declaring* are formed by inserting इ in the same manner as the first of the above; as, ईश, *god*,

*God*, ईशयति, *he declares one godly*; ऊढ, *married*, ऊढयति, *he calls one married*; प्रश्न, *a question*, प्रश्नयति, *he propounds a question*. Some of these are like Causals; as, कारयति, *he asserts him to be the doer*; बन्धयति, *he declares him to be bound*, &c.

अश्वतर, *a mule*, makes अश्वयति; आकरष, *a hypocrite*, आकरषयति; मालोडित, *foolish*, मालोडयति; श्वेताश्व, *a white horse*, श्वेतयति, *he declares the horse white*.

4. Those of *imitating* have two forms, like those of becoming; as, खञ्ज, *lame*, खञ्जति or खञ्जायते, *he imitates the lame*; मूक, *dumb*, मूकति or मूकायते, *he imitates the dumb*; सुजन, *a good man*, सुजनति or सुजनायते, *he attempts to act like a good man*.

When the idea is that of *personating*, य् is affixed to the word; as, दास, *a servant*, दासीयति, *he personates a servant*; प्रभु, *a master*, प्रभूयति, *he personates a master*; प्रासाद, *a palace*, प्रासादीयति कुक्षां, *in his hut he represents himself as in a palace*.

Imitative words अश्वरस्, *a nymph*, and बोजस्, *strength*, drop the final स; all others have two forms; as, अश्वरति or अश्वरायते; पयस्, *milk*, पयति or पयसति, पयायते पयस्यते. क्लीब, *neuter*, गल्म, *clever*, and होढ, *a wager*, are used only in the Deponental form; as, क्लीबते or क्लीबायते.

5. Those of *longing for*, are formed by affixing य्. A final अ or आ is changed to ई, उ to ऊ, ऋ to री, ओ to अव्, and औ to आव्, when य् is affixed; and न्, and य् preceded by a consonant, are dropped. As, पुत्र, *a son*, पुत्रीयति, *he desires a son*; मातृ, *a mother*, मात्रीयति,

*he longs for his mother* ; गो, *a cow*, गम्यति ; नौ, *a boat*, नायति ; राजन्, *a king*, राजीयति ; गार्ग्य, *a descendant of Garga*, गार्गीयति.

काम्य, *desire*, may be affixed instead of य् ; as, पुत्रकाम्यति, *he desires a son*.

Words ending with म्, and Indeclinable words, take only काम्य ; as, किम्, *what* ? किंकाम्यति, *what does he want* ? स्वर्, *heaven*, स्वःकाम्यति *he wants heaven*.

To express *intenseness of desire* स् is added to the word previous to affixing य् ; as, अश्व, *a horse*, अश्वस्यति, *he desires a horse exceedingly* ; क्षीर, *milk*, क्षीरस्यति ; दधि, *curds*, makes दधिस्यति and दध्यस्यति,

अशन, *an eating*, makes अशनायति, *he longs to eat* ; उदक, *water*, उदन्यति, *he longs to drink* ; धन, *wealth*, धनायति, *he longs to possess wealth* ; or regular, अश्नीयति, *he desires food*, &c.

All words formed by य् may repeat it in the Optative ; those beginning with a vowel may repeat any letter but the first ; most may repeat any or every letter in the word ; as, कष्टूयति, Opt. कष्टूयिष्यति ; अञ्जीयति, अञ्जीयिष्यति or अञ्जिञ्जीयति ; पुञ्जीयति, पुपुञ्जीयति, पुतिञ्जीयति, पुञ्जीयिष्यति, or पुपुतिञ्जीयति.

Verbs formed by the insertion of इ, are inflected like those of the 10th conjugation ; all others like those of the 1st. As, कलयति, कलयामास, कलयिता, अचकलत् ; भ्रष्टति, भ्रष्टामास, भ्रष्टिता, अभ्रष्टीत्.

Those of the 10th conjugation have two forms in the Indefinite ; as, कृति, *a deed*, कृतयति, अचोक्तत् or

अव्ययतत्; कलि, *a quarrel*, and हलि *a plough*, have only the latter form.

Those ending with a consonant that affix य् have two forms in the Future; as, समिध्, *sacrificial wood*, समिध्यति. Future समिधिता or समिध्यिता.

### SECTION V.

### OF ANOMALOUS VERBS.

Some verbs, with certain prepositions or meanings, are irregular in their voices. These are to be considered as partially and occasionally Anomalous.

A few are used only in the Active Voice.

कृ, *to do*, with अनु or परा; क्षिप्, *to throw*, with अति, अभि or प्रति; वृध्, *to forbear*, with परि; रम्, *to enjoy*, with आ, परि or वि; and वह्, *to carry*, with प्र, as, अनुकरोति, *he imitates*, अतिक्षिपति, *he throws beyond*, परिवृधति, *he entirely forgives*, आरमति, *he recovers*, विरमति, *he stops*, प्रवहति, *it flows on*.

रम् (रु), *to begin*, with सं and आ; as, समारभेत्, *he may begin*.

रम् with उप is used in both voices; as, उपरमति, उपरमते, *he marries*.

So अक्ष्, *to throw*, and जह्, *to examine*, with any preposition, and क्रम्, *to step*, without one; as, निरस्यति or निरस्यते, *he throws out*, समूहति or ते, *he collects*, क्रामति or क्रमते.

The following are used only in the Middle:—

कृ, *to do*, with अवि, अप, उप and प्र; with वि when Intransitive, or with an Objective case meaning *sound*. As, अधिकुरुते, *he overcomes*, अपकुरुते, *he accuses*, वायुर्विकुरुते, *the wind blows*, खरान् विकुरुते, *he varies the notes of the tune*.

धृ, *to throw*, with अप, when it has a quadruped or bird for its Nom. ; as, आपस्त्रिरते, *the dog scratches*.

क्रम्, *to step*, meaning *devoted to or enlarge*, with आ meaning *the rising of the heavenly bodies*, with उप and प्र meaning *begin*, and with वि meaning *to stop* ; as, चर्माय क्रमते or चर्ममाक्रमते, *he is intent on virtue*, सूर्य आक्रमते, *the sun rises*, उपक्रमते, *he begins*, विक्रमते, *he steps*.

क्रो, *to buy*, with अव, परि or वि ; as, अवक्रीणीते, *he buys from*, विक्रीणीते, *he sells*.

क्रीड्, *to play*, with अनु, अव, आ, परि and सं when it does not mean *creak* ; as, अनुक्रीडते, *he plays*.

क्षु, *to sharpen*, with सं ; as, संक्षुण्णते, *he sharpens*.

मृ, *to swallow*, with अव or with सं meaning *promise* ; as, अवगिरते, *he swallows hardly*, संगिरते, *he promises*.

चर, *to move*, with उत् and an Obj. case, or with सं and an Inst. ; as, धर्ममुचरते, *he transgresses*, अथेन संचरते, *he rides*.

जि, *to conquer*, with परा or वि ; as, पराजयते, *he defeats*.

ज्ञा, *to know*, with अप, प्रति or स, and when Intransitive ; as, अपजानीते, *he denies*, प्रतिजानीते, *he promises*.

शी, *to take*, meaning *to be wise, to worship*, with उत् or उप, or वि when it means *to pay, to give*, or when the object relates to some quality in the agent ; as, नयते, *he is skilful*, or *he worships* ; उपनयते, *he invests* ; विनयते, *he pays*, or क्रोधं विनयते, *he suppresses his own anger*.

शु, *to praise*, with आ ; as, आशुते, *he sounds out*. So also, प्रश्, *to ask*, आप्रश्ते, *he asks*.

तप्, *to burn*, with अनु, उत् and वि when Intransitive or Reflective ; as, अनुतपते, *he repents*, पाश्चित्तपत, *he warms his own hand*.

दा (णि), *to give*, with आ when it does not mean *yawn* ; and दा with सं when it takes the 3rd instead of the 4th case ; as, आदत्ते, *he receives*, दास्या संयहते, *he gives to the girl*.

भाष्, meaning *to bless*; as, भाषते, *he blesses*. So व्रप् meaning *swear by or to*; as, व्रष्यते, *he swears*.

भुज्, *to save*, meaning *eat, enjoy*; as, भुंक्ते, *he eats*.

यम्, *to cease*, with उप; as, उपयसते, *he marries or receives*.

युज्, *to unite*, with उत् or a preposition ending with a vowel, when the object is not a sacrificial vessel; as, उद्युक्ते, *he prepares*, प्रद्युक्ते, *he orders*.

वद्, *to speak*, meaning *to be skilful, to inform*, with अनु when Intransitive, with वि, or with वि and प्र meaning *disagree*, and with सं and प्र meaning *to articulate in concert*; as, वदते, *he is skilful*, उपवदते, *he informs or instructs*, अनुवदते, *he speaks after*, विवदते, *he disputes*, विप्रवदते, *he differs in opinion*, संप्रवदन्ते, *they pronounce together*.

विश्, *to enter*, with नि; as, निविशत, *he enters*.

श्रु, *to hear*, with सं when Intransitive; as, संश्रुणुते, *he hears*. So ऋद्, *to go*, प्रद्, *to ask*, and स्तु, *to sound*.

ष्टा, *to stand*, meaning *to assert, to stand to*, with अव, प्र, वि, सं, with उत्, meaning *intent upon*, and with उप meaning *to stand by, to worship*. ष्टा with उप, meaning *to stand by for the sake of gain*, may be used in both voices; as, अतिष्ठत, *he asserts*, त्वष्टि तिष्ठते, *it stands with you*, अवतिष्ठते, *he departs*, संतिष्ठते, *he is well*, मुक्तावुत्तिष्ठते, *he is intent on liberation*, साधुमुपतिष्ठते, *he stands by or associates with the good*.

स्तु, *to sound*, with आ; as, आस्तरते, *he sounds*.

क्ते, *to call*, with आ meaning *to challenge*, and with उप, नि, वि, सं; as, आकृत्यते, *he dares or challenges*, निक्कृत्यते, *he calls*.

Verbs meaning *to act like others* are used in the Middle; those meaning *to move, to injure, to speak, to laugh*, are exceptions; as, अतिभवते अर्कमिन्दुः, *the moon acts like the sun, i. e. rises and sets*; अतिहरन्ते, *they steal alike*; अतिसर्पन्ति, *they go alike*; अतिहसन्ति, *they laugh alike*.

In the Causal, verbs meaning *to eat, to tremble*, and द्रु, पु, *to go*, श्रु, *to hear*, बध्, *to understand*, and युष्, *to fight*, are used only in the Active; as,

भोजयति, *he causes to eat, he feeds*; कम्पयति, *he makes to tremble*; द्रावयति, *he causes to run*.

Intransitive verbs with an inanimate agent; those used in a reflective sense, except स्मृ, *remember*, स्मृष् and वञ्च् meaning *deceive*, and आरुप् meaning *worship*, or with उन् meaning *overcome*, are used only in the Middle; as, सूर्यः शालिं शोषयते, *the sun causes the corn to dry*; भक्तान् दर्शयते, *he shews himself to the believers*; बालं गर्हयते or वञ्चयते, *he deceives the child*; जटाभिरास्तापयते, *he worships with clotted hair*; उक्तापयते, *he overcomes*.

In the Optative ज्ञा, *to know*, when not preceded by अन्; श्रु, *to hear*, not preceded by आ or प्रवि; and स्मृ, *to remember*, are used only in the Middle; as, जिज्ञासते, *he wants to know*. So श्रुष्यते and स्मृष्यते.

The following verbs, which are irregular in more than one of their principal tenses, may be considered as entirely Anomalous. They are alphabetically arranged. The characteristics distinguish their conjugations. The first conjugation has frequently no characteristics.

अज्, *to move, to throw*, Present अजति, &c. Perfect विवाच, विवक्तुः, विव्युः; 2. विवयिष्य विवेद्य आजिष्य, विव्युः, विव्युः; 1. विवाच्य विवच्य, विव्यिष्य आजिष्य, विव्यिष्य आजिष्य. Fut. अजिता वेता. Indef. आजोत् अवैषोत्. Precative वीयात्. Part. Perf. विवीवस्. Fut. अजितव्य, वेतव्य, वयवीष्य, आज्य, वेय. Indef. अजिता, वीता, प्रवीय. Passive वीयते. Part. Ind. अजित, वीत. Caus. वापयति. Opt. अजिजिषति, विवीषति. Freq. वेवीषते.

आद् (औ, उ), *to eat*. Pres. अति, अत्तः, अदन्ति. Imperfect आदत्, आतां, आदन्, &c. Perf. आद and अघास, आदतुः अघातुः, आदुः अघुः, &c. Fut. अत्ता. Indef. अघसन्, अघसतां, अघसन्. Part. Perf. Act. आदिवस्, अघिवस्. Pass. आदान, अघास. Indef. अग्न, अग्नवत्, अग्न्या प्रग्नय. Caus. आदयति. Opt. अघिष्यति, &c.

अस् (सु), *to be*, is thus inflected :—

## ACTIVE.

| PRESENT. |       |         | IMPERFECT. |        |         |
|----------|-------|---------|------------|--------|---------|
| Sing.    | Dual. | Plural. | Sing.      | Dual.  | Plural. |
| 3. अस्ति | सुः   | सन्ति   | 3. आसीत्   | आस्तां | आसन्    |
| 2. असि   | स्यः  | स्य     | 2. आसीः    | आसुं   | आसु     |
| 1. अस्मि | सः    | सः      | 1. आसं     | आस     | आस      |

| IMPERATIVE. |       |       | POTENTIAL. |         |        |
|-------------|-------|-------|------------|---------|--------|
| 3. अस्तु    | स्तां | सन्तु | 3. स्यात्  | स्यातां | स्युः  |
| 2. एषि      | सं    | सु    | 2. स्याः   | स्यातं  | स्यात् |
| 1. असामि    | असाव  | असाम  | 1. स्यां   | स्याव   | स्याम  |

So प्रदुस्ति and न्यसि.

## MIDDLE.

| PRESENT. |        |         | IMPERFECT. |        |         |
|----------|--------|---------|------------|--------|---------|
| Sing.    | Dual.  | Plural. | Sing.      | Dual.  | Plural. |
| 3. ज्ञे  | ज्ञाते | ज्ञते   | 3. आस      | आसातां | आसत     |
| 2. ज्ञे  | ज्ञाथे | ज्ञे    | 2. आस्थाः  | आसाथां | आहं     |
| 1. ज्ञे  | ज्ञाहे | ज्ञाहे  | 1. आसि     | आसहि   | आसहि    |

| IMPERATIVE. |         |        | POTENTIAL. |         |       |
|-------------|---------|--------|------------|---------|-------|
| 3. ज्ञां    | ज्ञातां | ज्ञत   | 3. सीत     | सीयातां | सीरन् |
| 2. ज्ञ      | ज्ञाथां | हं     | 2. सीयाः   | सीयाथां | सीहं  |
| 1. असे      | असावहे  | असामहे | 1. सीष     | सीवहि   | सीमहि |

So ज्ञातस्ते.

Perfect Act. आस, आसतुः, आसुः. Middle आसे, आसाते, आसिरे.  
Act. Part. Pres. सत्. Perfect आसिबस्, आसान.

इ (ल), *to move*. Present एति, इतः, यन्ति, &c. Imperfect ऐत, ऐतां, आयन्, &c. Imperative एतु, इतां, यन्तु, &c. Potential इयात्. Perfect इयाय, ईयतुः, ईयुः; 2. इययिष्य and इयेय, &c. Fut. एता. Indef. अगात्. अगातां, अगुः, &c. Par. इत. Pass. ईयते. Indef. अगायि.

इ (ज, ङ), *to go*, with अधि, *to read*, Present अधीते, अधीयाते, अधीयते, &c. Imperfect अध्येत, अध्येयातां, अध्येयत, &c. Imperative अधीतां. Potential अधीयीत. Perfect अधिजग्मे, अधिजग्माने, अधिजगिरे. Future अध्येता. Indefinite अध्यमीह and अध्येह. Subjunctive अध-

अधीयत and अधीयत. Part. Pres. अधीयान् ; Perf. अधिजगान् ;  
2d Fut. अधीयमान्. Passive अधीयते, &c. Part. Pres. अधी-  
यमान् ; Fut. अधीयमान्, अधीयमान् ; Indef. अधीत. Causal  
अधीपयति. Indef. अधीपयत् or अधीजगमत्. Optative अधिजिघां-  
सते. Causal Opt. अधीपययिषति or अधिजिगापयिषति.

कर्णु (ख, ज,) to cover. Pres. Active कर्णोति and कर्णोति. Mid. कर्णते.  
Perfect Active कर्णुनाव, कर्णुनुवतुः, कर्णुनुवुः ; 2. कर्णुनविष कर्णु-  
नविष कर्णुनोष, &c. Mid. कर्णुनुवे. Fut. कर्णवित्ता कर्णवित्ता. In-  
def. कर्णुवीत् कर्णुवीत् and कर्णुवीत्. So the Middle कर्णवित्, &c. Part. कर्णवत्. Caus. कर्णवयति Opt. कर्णनविषति कर्णु-  
विषति and कर्णुनवति. Freq. Dep. कर्णोमूयते. Act. कर्णोनाति.

अद् (खि, र,) to go. Pres. इयति, इयतः, इयति. Imperfect ऐयः, ऐयतां,  
ऐयतः. Imp. इयतुं. Potential इययात्. Perf. आर, आरतुः, आरः.  
Fut. अर्ता. Indef. आर्यीत् and आरत्. Prec. अर्यात्. Pass. अर्यते.  
Indef. आरि. Par. अरन्. With मं when Intransitive, समिधते ;  
Causal अरयति. Opt. अरिषति. Freq. आरयते, अरति, अरियति.

अप् (ङ, क, ङ,) to explain, be able. Pres. कल्पते, कल्पते, कल्पते. Perf.  
चक्षुषे चक्षुषते, चक्षुषिरे. Fut. कल्पिता कल्पिता. Indef. अकल्पित अक-  
ल्पिता अकल्पित ; and अकल्प, अकल्पता, अकल्पता. Act. Fut.  
कल्पता. Indef. अकल्पत्. 2d Fut. कल्पति. Subj. अकल्पयत्. Part.  
Pres. कल्पमान् ; Perf. चक्षुषान् ; Indef. कल्प कल्पता कल्पता अकल्प ;  
Passive कल्पते, &c. Causal कल्पयति. Opt. चिक्कल्पते, चिक्कल्पते.

अम् (ख, यौ,) to go, Present गच्छति, गच्छतः, गच्छति. Perf. 3. जगाम,  
जगत्तुः, जगुः ; 2. जगमिष जगम्य, जगम्युः, जगम्य ; 1. जगाम जगम, जगम्य,  
जगम्य. Middle जगमे. 1st Fut. गम्ता. 2nd Future गमिषति. Indef.  
अगमत्. अगतात् ; as, मा गाः ; do not go. Part. Pres. गच्छत् ; Perf.  
Act. जगिष्वम् जगिष्वम्, fem. जगिष्वो. Pass. जगमान् ; Indef. गत, गत-  
वत्, गता. With सं when Intran. सङ्गच्छते. Indef. समगत्, समगच्छ.  
Prec. संगच्छीष्ट सङ्गच्छीष्ट. Pass. गम्यते. Caus. गमयति. Opt. जगमिषति.  
Freq. Dep. जगम्यते. Act. जगन्ति जगन्ति.

अह् (अ, क) to hide. Pres. गूहति ते. Perf. Act. जुगूह, जुगूहतुः,  
जुगूहः ; 2. जुगूहिय जुगूह, &c. Mid. जुगूहे, &c. Fut. गूहिता, गूहिता.  
Indef. Act. अगूहीत् अगूहत् ; Mid. अगूहत् अगूह, अगूहितात्  
अगूहतात् ; अगूहियत् अगूहन्. Part. Pres. गूहत्. Indef. गूह, गूहिला  
गूहा. Fut. मुह्य and गूह्य. Opt. verb जुगूहति, &c.

ग्रह् (ग, घ), *to take*. Pres. गृह्णाति, गृह्णीतः, गृह्णन्ति. Perfect कृपाह, कृप-  
हतुः, कृपहः, &c. Fut. ग्रहीता. Pass. गृह्यते. Caus. ग्राहयति. Opt.  
verb जिहृचति. Freq. गरीमृह्यते; आपृढि आपृहोति. So व्या (गि),  
*to be old*, व्यह् (ग्रि), *to deceive*, and बध् (य, बौ), *to kill*, in the  
Pres. and Perf. as, जिनाति; जिन्नौ, जिन्नतुः, जिन्नुः विचति; विद्याच,  
विविचतुः विविचुः, विध्यति; विद्याच, विविधतुः, विविधुः, &c.

चक्ष् (क्ष, क्), *to speak*. Pres. चष्टे, चक्षते, चक्षते, &c. Perf. चक्षसे, चक्ष-  
क्षे. Fut. कक्षाता and क्षाता. Indef. चक्ष्वाक्ष and चक्ष्यन्. With सं  
meaning *to abandon*, समचक्षिष्ट. Act. Perf. चक्षौ चक्षौ. Fut. as  
before. Indef. चक्ष्वासीत् चक्ष्यन्. Prec. कक्षायत् कक्षयात् क्षायात्  
क्ष्यात्. Passive कक्षयते क्षायते. Caus. कक्षपयति, क्षापयति. Ind.  
चक्षिक्क्षपत्, चक्षिक्क्षपत्. Opt. चिक्षासति, चिक्षासति. Freq.  
चाक्षयते, चाक्षयते.

जन् (जि, म), *to produce*. Pres. जज्जति, जजातः, जजति, &c. Imp. अजजन्.  
Pot. जजन्यात् जजायात्. Perf. जजान, जजतुः, जजुः. Indef.  
अजनीत् अजानीत्. Prec. जन्यात् जायात्. With अति. Pres.  
3. अतिजज्जते, अतिजज्जते अतिजज्जते; 2. अतिजज्जिषे, अतिजज्जिषे,  
अतिजज्जिष्वे; अतिजज्जे, अतिजजन्वहि, अतिजजन्वहि. Pass. जन्यते or  
जायते. Part. Present जजत्; ज्जिन्म. Perf. जजन्वस्. Fem. जजुषी.  
Indef. जनिन्. Caus. जनयति. Ind. अजीजनत्. Opt. जिजनिषति.  
Freq. जंजन्यते, जंजन्यते; जंजनि, जजनि.

जन् (य, ङ, म, ई), *to produce*. Pres. जायते, जायते, जायते, &c. Perf.  
जग्ने, जज्ञाते, जज्ञिरे, &c. Indef. अजनि or अजनिष्ट, अजनिषातां,  
अजनिषत्. Parts. Pres. जायमान. Perf. जज्ञान. Fut. जन्य जाय.  
Indef. जात, जनिन्म. Causal जनयति. Freq. Dep. जजान्यते  
or जजायते. Act. जजन्ति.

जाग्र (च, लु), *to awake*. Pres. जाग्रति, &c. Imp. अजागः. Perf. अजागार  
and जागरामास. Fut. जाग्रिता. Indef. अजागरोत्. Part. जाग्रत्.  
Perf. अजागर्ष्वस् and अजाग्रवस्. Fut. जागर्थ. Indef. जाग्रत्.  
Passive जागर्थते. Perf. अजागरे जागरामासे. Part. Pres. जागर्थमास,  
जागरेक्षिन्. Perf. अजागरास अजाग्रास. Indef. जागरित. Caus.  
जागरयति. Opt. जिजागरिषति.

वश् (य, ष्ट, ष), *to perish*. Pres. नश्यति. Perf. ननाश, नेशतुः, नेशुः, &c.  
Future नशिता, नंष्टा, नंष्टा. 2. Fut. नशिष्यति नंश्यति. Indef. अनशत्  
अनेशत्, अनशतां अनेशतां, अनशन् अनेशन्, &c. Part. नष्ट नष्ट;

Passive, गच्छते. Causal जाग्रयति. Optative भिज्गच्छति भिज्गच्छति.  
Freq. Act. जानशीति जानष्टि. Dep. नागच्छते.

हरिद्रा (७, ञ), *to be poor*. Pres. दरिद्राति, दरिद्रितः, दरिद्रति. Perf. ददरिद्रौ  
and दरिद्रासाच. Fut. दरिद्रिता. Ind. अदरिद्रोत् अदरिद्रासीत्. Prec.  
दरिद्र्यात्. Passive दरिद्र्यते. Opt. दिदरिद्रिषति दिदरिद्राषति.

दो (ऊ, य, षो), *to decay*. Pres. दौयते, &c. Perf. दिदौषे, दिदौषाते,  
दिदौषिरे. Fut. दाता. Ind. अदास, अदासातां, अदासत. Indef.  
Part. दोम. Causal दाययति. Freq. Opt. दिदासते or दिदौषते.  
Act. देदयति देदेति. Dep. दौदीयते.

दृश् (इर, षौ), *to see*. Active Pres. पश्यति, पश्यतः, पश्यन्ति, Perf. ददृशं,  
ददृशतुः, ददृशः; 2. ददर्शिय, दद्रुष्ट, &c. Fut. द्रष्टा. Ind. अद्राक्षीत्  
and अदर्शत्. Part. Pres. पश्यत्. Perf. ददृशस् and ददर्शिवस्. Ind.  
दृष्ट, दृष्टा. With सं when Intransitive, सम्पश्यते, &c. Pass. दृश्यते.  
Caus. दर्शयति. Ind. अदीदृशत् अददर्शत्. Opt. दिदृक्षते. Freq.  
दरिदृश्यते दर्दंष्टि.

ब्रू (उ, ञ), *to speak*. Pres. 3. ब्रवीति and आह, ब्रूतः आहतुः, ब्रुवन्ति. आहूयः;  
2. ब्रवोषि आत्य, ब्रूयः आहूयः, ब्रूय; 1. ब्रवीमि, ब्रूवः, ब्रूमः. Imperf.  
अब्रवीत्, अब्रुतां, अब्रुवन्. Imper. ब्रवोतु, ब्रूतां, ब्रुवन्तु. Pot. ब्रूयात्.  
Middle ब्रूते, ब्रुवाते, ब्रुवते, &c. Part. Pres. ब्रुवत्. Middle ब्रवाच.

भू, *to be, or become*, supplies the deficiencies of the verb अस्, and makes  
Present भवति, &c. Perfect बभूव, बभूवतुः, बभूवुः, &c. Fut.  
भविता. Indef. अभूत्, अभूतां, अभूवन्. भावयति. Opt. बुभूषति. Freq.  
बोभूषते; बोभेति.

धस्ज् (श, षौ, ञ), *to fry*. Pres. Act. धज्जति. Mid. धज्जते. Perf. Act-  
यसज्जं वसज्ज, वसज्जतुः, &c. Mid. वसज्जं, वसज्जे. Fut. मष्टा or धष्टा.  
Ind. Act. अमाचीत्, अमाचीत्. Mid. अमाष्ट. अमार्ष्ट. Passive धज्जते.  
Caus. मर्जयति. Opt. विमर्जिषति, विमर्जिषति, विमर्चति, विमर्चति.  
Freq. वरीधज्जाते, वाधष्टि. So ऋज, *to be ashamed*.

मज्ज् (श, षौ, षो, ट्), *to immerse*. Pres. मज्जति. Perf. मसज्ज, मसज्जतुः,  
मसज्जुः, 2. मसज्जिय मसंज्य. Fut. संक्ता. 2. Fut. संस्यति. Indef. अमां-  
चीत् अमांक्तां अमांजुः, &c. Pass. मज्ज्यते. Caus. मज्जयति. Opt.  
मिमंजति. Freq. मामंज्यते, मामंज्ति.

मृ (ऊ, षि), *to die*. Pres. म्रियते, and regular as a Deponent; but has  
also Perf. Act. ममार; 1st Fut. मर्षा; 2d Fut. मरिष्यति. Caus.  
मारयति. Opt. ममूर्षति. Freq. मेमोषते; मामर्षि.

**सृज्** (सृ, उ), *to cleanse*. Pres. सार्द्धि, सृष्टः, सृजन्ति or सार्जन्ति, &c. having two forms in the plural of the first three tenses. Perf. समाजं, समृजतुः समाजतुः, समृजुः, समार्जुः; 2. समार्जिष्य समाजं, &c. Fut. सार्जिता and सार्ष्टा. Indef. असार्जिन् and असार्जित्. Parts. Pres. सृजन् and सार्जन्. Perf. समृज्यस्. Fut. सृज्य and सार्ज्य. Indef. सृष्ट, सार्जिता, सृष्टा. Pass. सृज्यते. Caus. Pres. सार्जयति. Indef. असमाजन्त. Opt. समार्जिषति, समृज्यति. Freq. सरोसृज्यते; सरिसार्द्धि, सरोसार्जति.

**वच्** (व, औ), *to speak*, supplies the deficiencies of वृ. and makes Pres. वक्ति. Perf. उवाच. Fut. वक्ता. Ind. अवोचत्. Mid. अवोचत. Prec. उवाचत्. It is deficient in the 3d pl. of the Pres. and Imper. Part. Pres. वचत्. Fut. वच्य, वाक्य. Ind. उक्त, उक्ता प्रोच्य. Pass. उच्यते. Perf. कचे. Fut. वक्ता. Pass. उच्यते. Caus. वाचयति. Opt. विवक्षति. Freq. वाच्यते; वावक्ति.

**वश्** (व, औ), *to desire*, वष्टि, उष्ट, उश्नन्ति, &c. changing व to उ where *guna* is not admitted. Imperf. अवष्ट, औष्टा, औश्नन्. Perf. उवाश्, कश्तुः, कशुः. Fut. वश्ता. Indef. अवशीत्, अवाशीत्. Prec. उश्नात्. Part. Pres. उश्न्. Indef. उश्नि, वश्नि, प्रोश्न. Passive उश्नते. Caus. वाश्यति. Opt. विवश्ति. Freq. वावश्नते.

**विच्छ्** (श्), *to go*. Pres. विच्छति and विच्छायति. Perf. विविच्छ विच्छा-यामास. Fut. विच्छिता विच्छायिता. Indef. अविच्छीत्, अविच्छायीत्. Freq. Dep. वेविच्छते. Act. वेवेष्टि, वेवच्छि, वेविच्छीत्.

**विद्** (व), *to understand*. Pres. 3. वेत्ति वेद, विनः विदतुः, विदन्ति विदुः; 2. वेत्ति वेत्, वित्यः विदयुः, वित्यः विद; 1. वेत्ति वेद, विदः विद, विदः विद. Imperf. 3. अवेत्, अविचत्, अविदन् and अविदुः; 2. अवेत् and अवेः. Imper. वेत्तु and विदां करोतु. Perf. विवेद, विदामास. Part. Pres. विदन्. Perf. विविदस्, विदस्. Ind. विदित, विदिला. With सं when Intransitive संविदते. Opt. विविदिषति. Freq. वेविद्यते; वेवेत्ति.

**शी** (श, ञ), *to lie down*. Pres. 3. श्येते, श्याते, शेरते; 2. श्ये श्याये, श्ये, श्ये, श्येचि, श्येचि. Perf. शिश्ये, शिश्यते, शिश्यरे. Fut. श्यिता. Ind. अश्रायष्ट, &c. Pass. श्यते. Caus. श्ययति. Opt. शिशिषति. Freq. Dep. श्राश्यते. Act. श्येति, श्ययति.

**श्चि** (श्च, रे, औ), *to increase*. Pres. श्चति. Perf. शिञ्चाय, शिञ्चयतुः, शिञ्चयुः and श्चिव, श्चिवतुः, श्चिवुः. Fut. श्चिता, &c. Indef. अश्चयीत्, अशिञ्चयत् and अश्चत्. Prec. श्चयात्. Part. Pres. श्चयन्.

Perf. शिञ्चिष्व, शूयुष्व. Fut. शिञ्च्य. Indef. शिञ्चति. Pass. शूयते.  
 Freq. Dep. शिञ्चोयते शोशूयते. Act. शिञ्चेति and शोशोति. Caus.  
 Pres. शिञ्चयति. Ind. अशिञ्चत्, अशूयत्. Opt. शिञ्चयिषति. Caus.  
 Opt. शिञ्चाययिषति or शूचाययिषति.

हन् (ह, हौ), *to strike, to kill*. Pres. हन्ति हतः, हन्ति; 2. हंसि, &c. Im-  
 perf. अहन्, अहतां, अहन्. Imper. हन्तु, हतां हन्तु; 2. अहि, &c.  
 Part. जघान, जघ्नुः, जघ्नुः; 2. जघनिष्य, जघन्य, &c. 1st Fut. हन्ता;  
 2d Fut. हनिष्यति. Indef. अहन्त्, अहन्ती. Prec. बध्नात्. Pass.  
 हन्यते. Perf. जघ्ने. Fut. हन्ता and घानिता. Ind. अवधि आघनि,  
 Part. Pres. हन्त्, घातंघातं, घ्रेष्ठिम्. Perf. जघ्निष्व, जघन्ष्व. Fem.  
 जघ्नुषी. Perf. Passive जघ्नान. Ind. हत, हता. Caus. घातयति.  
 Ind. अजीघनत्. Opt. जिघांसति. Freq. Dep. जघन्यते, जघ्नीयते. Act.  
 जंघनि, जंघनोति. With आ, when Intransitive or Reflective, it is  
 used in the Middle; as, आहते, *he is ill*; उर आहते, *he smites  
 his own breast*. Ind. आहत, अवधिष्ठ or अघानिष्ठ.

## CHAPTER VI.

### OF INDECLINABLE WORDS, (AVYAYA OR VYA).

#### SECTION I.

#### OF ADVERBS.

Adverbs, though very numerous, may be all arranged under the following classes:—

1st. *Of Number*: as, एकदा, *once*. द्विस्, *twice*. त्रिस्, *thrice*. चतुस्, *four times*. All other words take छत्स्; as, पञ्चछत्स्, *five times*, &c. कतिछत्स्, *how many times?* मगच्छत्स्, *many times*.

2ndly. *Of Order*: as, प्रथमतः, *first*; द्वितीयतः, *se-*

condly ; and so on, by adding तः to the ordinal numbers.

3rdly. *Of Distribution* .These are formed by घा ; as, चतुर्धा, *of four kinds*, शतधा, *of a hundred sorts*. एक, *one*, makes एकधा, and ऐक्यं ; द्वि, *two*, द्विधा, द्वेधा, द्वैधं ; त्रि, *three*, त्रिधा, त्रेधा, त्रैधं ; षष्, *six*, षोडा and षोडधा.

4thly. *Of Time* : as, अद्य, *to-day*. अधुना, *इदानीं*, एतर्हि, *सम्प्रति*, *now*. कल्य, परेद्यवि, न्यस्, *to-morrow*. कदा, कर्हि, *when ?* कदाचित्, कदाचन, *sometimes*. तदा, तर्हि, तदानीं, *then*. यदा, यर्हि, *when*. चिरस्, चिरं, चिरञ्जु, चिररात्राय, *a long time, long since*. दिवा, अज्ञाय, *by day*. दोषा, नक्तं, रात्रौ, *at night*. प्रातर, प्रगे, *in the morning*. परम्भः, *the day after to-morrow*. परत्, *last year*. परारि, *year before last*. पुरा, पुरस्तात्, *before*. पश्चात्, *afterwards*. पूर्वद्युस्, ह्यस्, *yesterday*. प्रेत्य, अमुत्र, *hereafter*. सद्यत्, युगपत्, एकपदे, प्रवाहिका, प्रवाहकं, *at once, at the same time*. सद्यस्, सपदि, साम्यतं, *at that or the present time*. सदा, सना, सर्व्वदा, *always*. सनत्, सनात्, सततं, सन्ततं, अनारतं, अविरतं, अनवरतं, अश्रान्तं, अजखं, नित्यं, अनिशं, शश्वत्, *constantly, perpetually*.

Some others are formed by दा and द्युः ; as, अन्यदा, *at another time*. अन्येद्युः, *on another day*.

5thly. *Of Place* : as, अत्र, इह, *here*. अतः, इतः, *hence*. इतस्ततः, *here and there*. क्व, कुत्र, कुह, *where ?* कुतः, *whence ?* क्वचित्, *somewhere*. तत्र, *there*. यत्र, *where*. अग्रे, अग्रतः, गोचरे,

पुरः, पुरतः, प्राक्, प्रत्यक्ष, *before*. अर्वाक्, *behind*. अन्तर, अन्तरा, अन्तरे, *within*. अवस्, वहिस्, *without*. उच्चैः, *above*. नीचैः, *below*. पुरा, समा, *near*. विष्वक्, *every where*. समन्ततः, *on all sides*.

Several others are formed by त्र; as, अन्यत्र, *in another place*. बह्वत्र, *in many places*. सर्वत्र, *in every place*.

6thly. *Of Manner or Quality*: as, इति, इत्थं, एवं, *thus*. उपांश, *secretly, imperceptibly*. कुपत्, कुषित्, परं, शुभं, सुष्ठु, *excellently*. तिरस्, तिर्यक्, साचि, *crookedly*. दिव्या, समुपजोषं, *gladly, luckily*. दुष्टु, युक्, युत्, *badly*. धुक्, *ex-  
piringly*. नवरं, *only*. नाना, हिरक्, *variously*. पुनः, पुनर्वारं, वारं, वारंवारं, मुहुः, मुहुः, भूयः, अभीक्ष्णं, *again, repeatedly*. पृथक्, *separately*. प्रभृति, &c. प्रसह्य, सहसा, *violently*. प्रायः, *almost*. मिथः, *together*. मिथ्या, ऋषा, *falsely*. मौनं, तूष्णीं, तूष्णीकां, *silently*. वृथा, मुघा, अलं, *in vain*. शीघ्रं, त्वरितं, हुतं, तूर्ध्वं, क्षिप्रं, सत्वरं, चपलं, अविलम्बितं, भटिति, द्राक्, अरं, लघु, आशु, संचु, *quickly*. शनैः, *slowly*. सत्यं, ऋष्टक्, अन्नसा, अज्झा, *truly*.

Adjectives in the neuter gender are usually employed as adverbs of quality; as, बलवत्, *powerfully*. विविधं, *variously*. शुभं, *excellently*.

Some are formed by तः and था; as, यत्नतः, *diligently, with diligence*. सर्वथा, *in all respects*.

7thly. *Of Quantity*: as, अति, अतीव, अतिशय, अत्यर्थ, अत्यन्त, अतिमात्र, गाढ, तीव्र, भरं, बाढं, भूरि. अश, *much, ex-*

*ceedingly.* ईषत्, किञ्चित्, मनाक्, *little.* कुर्वित्, विष्, *much.* प्रष्टुर्, प्रभूत, अक्षं, *enough.* शैथिल्य, *less.* सामि, *half.*

Some are formed by श् ; as, द्विश्, *by twos.* अल्पश्, *by few.* कतिश्, *how much ?* तावच्छ्, *so much or many, &c.*

8thly. *Of Doubt :* as, आह, उताहो, किमुत्, यदा, *but, suppose that.* गुवा, *perhaps.* नेति, नोचेत्, त्वै, है, वै, *if not, perhaps not.*

9thly. *Of Affirmation :* as, अवश्यं, किञ्च, किञ्चिज्, खलु, *indeed, really.* आम्, आम्, *yes.* नितान्तं, सत्यं, *truly.* नाम, *evidently, possibly.* ह is an expletive.

10thly. *Of Negation :* as, न, ना, नो, नञ्, नह, नहि, *no, not.* मा, मां, माञ्, मास्, are prohibitive ; as *do not, forbear.* अ, or अन before a vowel, signifies *not, less, without ;* as, अकारणं, *without cause.* अनुचितं, *improperly.*

11thly. *Of Interrogation :* as, किं, कथं, किन्, किमत्, किमुह, कश्चित्, त्वत्, यत्, *how, what ?* अनु, उत्, कि, किम्, नु, ननु, नूनं, व, वा, वत्, खित्, ऊं, are used to denote *earnestness of enquiry.* क is an expletive.

12thly. *Of Comparison :* as, इव, एव, *as, like.* कथा, *how ?* तथा, *so.* यथा, *as.* यावत्, *as much or long.* तावत्, *so much or long.* किंपुनः, *how much more or rather.*

Any word may become an adverb of comparison by the addition of वत् ; as, क्लृप्तवत्, *like a clod.* मूर्खवत्, *like a fool.* राजवत्, *like a king.*

Some words relating to time and place admit of several inflections ; as, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, *long ago*. दूरं, दूरेण, दूरात्, दूरे, *at a distance, &c.*

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## SECTION II.

### OF PREPOSITIONS.

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Prepositions may be divided into two sorts, Inseparable and Separable : they may be called *Prepositions* and *Postpositions* ; or *affixes* and *suffixes*.

#### 1st. PREPOSITIONS.

अति beyond, excess ; as, शक्तिता, *power*, अतिशक्तिता, *great power*. अतिक्रम, *going beyond, transgression*.

अधि over, possession ; as, भू, *be*, अधिभू, *an owner*. अधिकार, *a possession*. अध्यात्मा, *presiding Spirit*.

अनु after, sequence ; as, चर्, *move*. अनुचर, *a follower*. अनुकृति, *imitation*. अनुमति, *permission*.

अन्तर् within, centricity ; as, करण, *doing*, अन्तःकरण, *the heart*. अन्तर्धानी, *heart-searching, (God.)*

अप away, privation ; as, राध्, *effect*, अपराध, *defect, sin*. अपवाद, *detraction*. अपज्ञाप, *denial, evasion*.

अपि to, addition ; as, धा, *hold*, अपिधान or पिधान, *conception ; covering*. अपिच, *moreover*.

अभि towards, tendency to ; as, योग, *junction*, अभियोग, *onset*. अभिगम, *approach*. अभिमुख, *facing*.

अव down, degradation ; as, गीत, *celebrated*, अवगीत, *detested*. अवहेल, *disrespect*. अवतार, *incarnation*.

आ unto, extension, limiting ; as, भोग, *enjoyment*, आभोग, *repletion*. आधार, *a receiver*. आदर्श, *a mirror*.

उत् up, elevation ; as, याम्, *bow*, उन्नति, *elevation*. उत्कृष्ट, *very excellent*. उद्गत, *gone up*.

उप near, secondary state ; as, पति, *husband*, उपपति, *a paramour*. उपवेद, *a minor veda*. उपमात्री, *a wet nurse*.

दुर् hard, difficulty, deterioration ; as, गति, *state*, दुर्गति, *hell*. दुःख, *intolerable*. दुरध्व, *a bad road*.

नि down, entireness ; as, गद्, *articulate*, निगद्, *discourse*. निपात, *falling, dying*. निक्कण, *musical tone*.

निर् out, freedom ; as, वात, *wind*, निर्वात, *calm*. निर्दोष, *faultless*. निःसत्य, *false*. निश्चिन्त, *thoughtless*.

परा back, re-action ; as, क्रम, *step*, पराक्रम, *opposing power*. पराजय, *defeat*. परावर्त्त, *retreat*. परामर्ष, *forbearance*.

परि round, completeness ; as, वह्, *flow*, परिवाह, *inundation*. परिधि, *circumference*. परिगम, *surrounding*.

प्र forth, progression ; as, स्था, *stand*, प्रस्थान, *march*. प्रभाव, *pre-eminence*. प्रणय, *affection*. प्रताप, *majesty*.

प्रति, *re, reiteration* ; as, ध्वन्, *sound*, प्रतिध्वान, *echo*. प्रत्युत्तर, *reply*. प्रतिघात, *blow in return*.

वि *in, un*, vicissitude ; as, क्री, *buy*, विक्रय, *barter, selling* ;

विहृत, *undone*. वितथ, *untrue*. विदेह, *incorporeal*.

सं with, conjunction ; as, गम्, *go*, सङ्गम्, *association*.

संयोग, *union*. सन्तान, *offspring*. सम्पत्ति, *wealth*.

सु well, excellence ; as, कृत, *done*, सुकृत, *virtue*. सुग,

*going well*. सुखाति, *fame*. सुसमाचार, *good news*.

There are other shades of meaning, besides those above given, expressed by these prepositions in composition, which will be better learned by a course of reading than by any rules. Some of them are used occasionally out of composition, as will be seen in the remarks following.

From one to four prepositions may be used in the same word ; as, आहार, *eating*. निराहार, *fasting*. समुदाहार, *relating*. समभिधाहार, *accompanying*.

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## 2nd. POSTPOSITIONS.

The Separable Prepositions or Postpositions are generally formed from adjectives or adverbs and take before them a possessive case ; as, समीप, *near*. अग्रतः or अग्रे, *before*, &c. तेषु, *before thee*.

The following take an accusative case.

अति, *over, beyond* ; अधि, *concerning* ; अधोऽधः, *beneath* ; अध्यधि, *in* ; अनु, *according to* ; अन्तरा, अन्तरेषु, *between*,

*without, except ; अभि, towards ; अभितः, before ; उद्दिश्य, concerning ; उप, towards ; उपर, उपरि, उपर्युपरि, over ; उभयतः, on both sides ; निकशा, निकषा, near ; परि, about ; परितः, about ; प्रति, to ; समया, near ; and सर्वतः, all round.*

2. These are connected with the instrumental ; अमा, सह, सार्द्धं, साकं, समं, सञ्जासमं, *with, together with.*

3. The following take various cases, अधः, *below ; अप and परि meaning without, except ; अर्वाक्, within. आ, as far as ; आरात्, near ; ऋते, except ; कृते, for ; वहिस्, without ; and विना, besides, except.*

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### SECTION III.

### OF CONJUNCTIONS.

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Conjunctions are of two kinds, the Copulative and the Disjunctive.

1. Copulative : च, *and ; तु, अपि, अपितु, and, also ; चेत्, यदि, if ; तदा, then ; अथ, अथो, now, then, therefore ; यत्, यतः, wherefore ; तत्, ततः, therefore. अन्यच्च, अपिच, किञ्च, परच्च, and अपरच्च, again, moreover ; are used before quotations. किल, खलु, हि and sometimes च and तु are used as expletives.*

2. Disjunctive : तु, किन्तु, *but ; इव, एव, वै, as, even as ; यद्यपि, although ; तथापि, तथाहि, yet ; वा, अथवा,*

किम्वा, *or* ; नच, ननु, *nor* ; नवा, *or not* ; नकिम्, नाकिम्, नकिर्, नाकिर्, माकिम्, माकिर्, *except* ; यदिवा, *or otherwise*. व and वै are sometimes used as expletives.

## SECTION IV.

## OF INTERJECTIONS.

Interjections are of various kinds.

अह, अग्रे, अहो, अहोवत्, उ, ओ, औ, ए, ऐ, हे, है, are used in respectful addresses ; ह हं, हो, हेहै, होहो in common ones ; पाट, प्याट्, and मोः, in both.

अरे, अ, ऐ, रै, are expressive of *contempt* ; अये, ऊं, of *recollection* ; आये of *affection* ; ह, हँ, of *regret* ; उ and हं, of *anger* ; ऊ, of *commencement* ; मममम, वापुवापु, सकट, of *surprise* ; हिहि, of *laughter* ; हहह, of *gladness*.

वषट्, वौषट्, औषट्, are used in common offerings to the gods ; स्वाहा is used in offering clarified butter ; स्वधा when offering to the manes. अयि, सुखु, *oh brave !* अहह, *wonderful ! sad !* आः, *yes, contemptuously* ; हा, *yes, angrily* ; धिक्, *woe ! curse on it !* नीचैः, *hush !* नाम, पश्य, पश्यत, *see ! behold !* वत्, *alas ! see !* स्वस्ति, *health !* हो, *surprising ! lo !* हस्त, *ah !*

## CHAPTER VII. OF DERIVATIVE WORDS.

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Derivative words are principally of three kinds, viz.  
Nouns, Adjectives, and Verbs.

Those derived from verbs are called (Kridanta), and those derived from other words (Taddhita).

The Verbs have been already considered, it remains therefore to treat only of Nouns and adjectives.

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### SECTION I.

#### OF NOUNS.

Derivative Nouns may be divided into eight sorts ; Patronymics, Gentiles, Amplificatives, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

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#### PATRONYMICS.

Patronymics (Apatyaváckaka) are formed from the original word by lengthening the first syllable of it by *vriddhi* ; as, शिव, शैव, *a descendant of Shiva* ; गौतम, गौतम, *a descendant of Gótama*. To some words a termination is added, and the final letter dropped or changed. The terminations used are, आयन, आयनि, आयन्य, आर, इ, इक,

ईय, उर, एय, एर, ऐर, कि, नेय, य. As, नड, नाडायन, *a descendant of Nada*; तिक, तैकायनि, *of Tika*; कुञ्ज, कौञ्जायन्य, *of Kunja*; गोघा, गौघार, *of a guana*; दशरथ, दाशरथि, *of Dasharatha*; रेवती, रैवतिक, *of Révati*; भ्रातृ, भ्रात्रोय, *of a brother*; सम्मातृ, साम्मातुर, *of a good mother*; अत्रि, आत्रेय, *of Atri*; नट, नाटेर, *of a courtesan*; चटका, चाट-कैर, *of a sparrow*; व्यास, वैयासकि, *of Vyása*; कल्याणी, कल्याणिनेय, *of a happy woman*; गर्ग, गार्ग्य, *of Garga*.

A final उ is changed to अय; as, यदु—यादव, *a descendant of Yadu*; वाहु, वाह्वि, *of Váhu*. A final vowel or न् is dropped, when एय follows; as, गंगा, गंगेय, *an offspring of Gangá*; राजन्, राजेय, *of a king*.

Compounds ending with भग, हृद्, सिन्धु, and a few others, have the vowel lengthened in both parts; as, सुभग, सौभागिनेय, *of a fortunate woman*, &c. In the plural number, the affixes, &c. are dropped; as, गार्ग्यः, plural गर्गाः, &c.

पुमस्, *a male*, makes पौंस; स्त्री, *a woman*, स्त्रेण; त्रिवेणी, *a woman having three locks of hair*, त्रैवण; कन्या, *a daughter*, कानोन्; परस्त्री, *another man's wife*, पारश्व; विश्रवस्, *Vishravas*, विश्रवण, and रवण.

## GENTILES.

Gentiles (Játiváchaka) are formed in the same manner as the above by lengthening the first syllable of the words, and sometimes adding ईन्, ईय, एय, or य; as, पुर, पौर, *a citizen*; मिथिल, मैथिल, *a man of Mithila*; मगध, मागधिन्, *of Magadha*; शलातुर, शालातुरीय, *of Salátura*; तुदी, तौदेय, *of Tudi*; शण्डिक, शण्डिक्य, *Shandika*.

Some compounds have the first syllable of the last part of the word lengthened; as, सुपञ्चल, सुपाञ्चल, *of Supanchála*.

## AMPLIFICATIVES.

Amplificatives or Collectives (Sanghaváchaka) are formed by lengthening the first syllable of the word by *vridhhi*. With the affixes इनी, ता, त्व, or या, the first syllable of the word is not lengthened ; with इक्, क, एय, or य, it is. As, क्षेत्र, क्षेत्र, *a number of fields*. पद्म, पद्मिनी, *a collection of lotuses*, जन, जनता, *a multitude*. गीर्, गीर्त्स्व, *verbosity*. दृश, दृष्टा, *much grass*. आपूप, आपूपिक, *many loaves*. उद्धन्, औद्धक, *a herd of bulls*. पुरुष, पौरुषेय, *many men*. केश, कैश्य, *much hair*.

गोयुग is added for *two cattle*, and षड्गव for *six* ; as, गोगोयुग, *a pair of cows* ; गोषड्गव, *six cows*. अवि makes अविकट, *a flock of sheep*, and अविपट, *the spreading of sheep*. अश्व, आश्व, and अश्चोय, *many horses*. अहन्, अहोन, *many days*. गो, गोत्रा, *a herd of cows*. पर्शु, पार्श्व, *many ribs*. युवती, यौवत, and यौवन, *many young women*. रथ, रथकथा, *many chariots*.

## DIMINUTIVES.

Diminutives (U'naváchaka) are formed by the addition of क, कल्प, तर, तरी, देश्य, देशीय, पाश, or र ; as, वृक्ष, वृक्षक, *a small tree*. कवि, कविकल्प, *a poetaster*. अश्व, अश्व-तर, *a mule*. कास्तू, कास्तूतरी, *a small sort of weapon*. विद्धस्, विद्धदेश्य, or विद्धदेशीय, *an idiot*. भिषक्, भिषक्पाश, *a poor doctor*. कुटी, कुटीर, *a poor hut*.

Compound names with इक्, इल, and इय sometimes drop one of their component parts ; as, देवदत्त ; देवदत्तक, देविक, देविष्, देविय ; or दत्तिक, दत्तिल, दत्तिय, *poor Dévadatta*.

## ABSTRACTS.

Abstracts (Bhávaváchaka) are generally formed from Adjectives by the addition of ता, ल, इमन्, or य. Sometimes they are formed by simply lengthening the first syllable of the word; or by adding to it य, एय, or क after it is lengthened. As, दीर्घ, दीर्घता, *length*. मनुष्य, मनुष्यत्व, *manhood*. शुक्ल, शुक्लिमन्, *whiteness*. दूत, दूत्य, or दौत्य, *an embassy or errand*. क्षुद्र, क्षौद्र, *littleness*. मधुर, माधुर्य, *sweetness*. ज्ञाति, ज्ञातेय, *relationship*. वृद्ध, वार्द्धक, वार्द्धक्य, *increase*.

When इमन् is added, a final उ is dropped; when the first syllable of the word is lengthened, it is changed to अव. As, मृदु, मृदिमन्, *mildness*. पटु, पाटव, *skilfulness*.

Compounds which relate to a particular office are formed by ईय and ईका; as, मिवावरणोय, *the priesthood of the Sun and Neptune*. श्रेयोपाध्यायिका, *the scholarship and teachership*.

अर्हत् makes आर्हन्त्य and आर्हन्ती, *piety*. पुंस, पुंस and पौंस, *manliness*. स्त्री, स्त्रील and स्त्रीण, *effeminacy*. स्तेन, स्तेन्य and स्तेय, *theft*.

## VERBALS.

Verbals (Kriyáváchaka) are such as are formed from verbal roots, and signify either the simple act of the original word, or that by which it may be accomplished.

The affixes used for words of this description are numerous.

The following are the principal ones :—

|      |    |      |         |                |
|------|----|------|---------|----------------|
| अक   | as | कन्  | कनक     | gold.          |
| अङ्ग | —  | तु   | तरङ्ग   | a wave.        |
| अन   | —  | लोच् | लोचन    | the eye.       |
| अना  | —  | विद् | वेदना   | sensation.     |
| अम   | —  | धृ   | धर्म    | virtue.        |
| अल   | —  | मण्ड | मण्डल   | an orb.        |
| अस्  | —  | वच्  | वचस्    | a word.        |
| आ    | —  | कथ   | कथा     | a word.        |
| आल   | —  | कुण् | कुणाल   | a country.     |
| इत्  | —  | तड्  | तडित्   | lightning.     |
| इत्र | —  | धू   | धवित्र  | a fan.         |
| इर   | —  | मुद् | मुदिर   | a cloud.       |
| इरा  | —  | मद्  | मदिरा   | wine.          |
| इल   | —  | अन्  | अनिल    | air.           |
| इष्  | —  | अर्च | अर्चिष् | a flame.       |
| उ    | —  | बाह् | बाहु    | the arm.       |
| उर   | —  | विध् | विधुर   | separation.    |
| उस्  | —  | धन्  | धनुस्   | a bow.         |
| ऊ    | —  | बध्  | बधू     | a woman.       |
| ग    | —  | खड्  | खड्ग    | a sword.       |
| ड    | —  | दम्  | दण्ड    | a rod.         |
| त्र  | —  | श्रु | श्रोत्र | the ear.       |
| ति   | —  | बुध् | बुद्धि  | understanding. |
| तु   | —  | जन्  | जन्तु   | an animal.     |
| त्या | —  | कृ   | कृत्या  | a deed         |

|     |    |        |         |                    |
|-----|----|--------|---------|--------------------|
| थ   | as | कथ्    | कथठ     | <i>the throat.</i> |
| न   | —  | खप्    | खप्र    | <i>a sleep.</i>    |
| ना  | —  | याच्   | याच्जा  | <i>a petition.</i> |
| नि  | —  | गृ     | गीर्णि  | <i>a gulp.</i>     |
| नु  | —  | भा     | भानु    | <i>the sun.</i>    |
| म   | —  | युध्   | युध्मा  | <i>war.</i>        |
| मन् | —  | वृ     | वर्मन्  | <i>armour.</i>     |
| या  | —  | व्रज   | व्रज्या | <i>a roaming.</i>  |
| र   | —  | क्षिद् | क्षिद्र | <i>a hole.</i>     |

Verbs with the characteristic ठ्, form nouns meaning the simple act by चथु; those with the characteristic ष by च्वा. As, वेप् (ठ्,) वेपथु, *a trembling*; भिद् (ष,) भिद्रा, *a perforation*.

Some nouns formed from verbal roots have the penultimate or final letter, or both of them, changed, sometimes with (्) virám removed, and sometimes with a termination affixed; as, दिव्, देव, *a god*, दवता, *a divinity*. इव्, एव or एवस्, *fuel*. ह, कर, *a hand*. कार्, *a cause*. भज्, भाग, *a part*. भाग्य, *luck*.

## DENOMINATIVES.

Denominatives or Nouns of Agency (Kartiváchaka) are formed from verbal roots by the affixes चक, चन, इक, इन्, उ, उर, ऊ, ऊक, तु, and ढ. As, अंश्, अंश्क, *a partner*. नन्द्, नन्दन्, *a son*. क्री, क्रयिक, *a buyer*. ग्रह्, ग्राहिन्, *a receiver*. बन्ध्, बन्धु, *a friend*. कुक्, कुकुर, *a dog*. नृत्, नृतु, *a dancer*. भज्, भज्जक or भाज्जक, *a bear*. गम्, गन्तु, *a traveller*. ह, कर्त्तृ or कारक, *a doer*.

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency ; as, भू-पति or भू-पाछ, भू-धर भू-धार, भू-भुज भूमि-प, a king.

There are many Nouns derived from other words which cannot be classed under any particular denomination, and which may therefore be called Miscellaneous ; as, मृद् ; मृत्ता, मृत्खा or मृत्तिका, earth, soil. वृहत् ; वृहदिका, a large sheet. अघः, अध्वन्, a way or road. उप, उपत्यका, the foot of a mountain, a valley.

A few words lengthen their final vowel and add आवती, to signify place ; as, अमर, अमरावती, the immortal place, heaven. धूमावती, a smoky place.

To the names of animals गोष्ठ is added ; as, गोगोष्ठ, a cow-house or yard.

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## SECTION II.

### OF ADJECTIVES.

Derivative Adjectives are of two kinds, viz. those formed from verbs, and those formed from nouns, &c. ; the former are like English Participles ending with *ing*, and the latter like Adjectives ending with *y*, *ly*, *full*, *ent*, *able*, *ate*, *ous*, *some*, &c.

The following are the principal affixes used in their formation.

1st—Those formed from Verbs.

|      |    |    |       |             |
|------|----|----|-------|-------------|
| अक   | as | ह  | सरक   | going.      |
| अन्त | —  | जि | जयन्त | conquering. |

|       |    |        |          |                     |
|-------|----|--------|----------|---------------------|
| आक    | as | भिच्   | भिच्चाक  | <i>begging.</i>     |
| आनक   | —  | भी     | भयानक    | <i>terrifying.</i>  |
| आय्य  | —  | श्रु   | श्रवाय्य | <i>hearing.</i>     |
| आव    | —  | वन्द   | वन्दाव   | <i>flattering.</i>  |
| आलु   | —  | शी     | शयालु    | <i>sleeping.</i>    |
| इ     | —  | दद्    | ददि      | <i>giving.</i>      |
| इलु   | —  | मदि    | मदयितु   | <i>inebriating.</i> |
| इष्णु | —  | वह्    | सहिष्णु  | <i>bearing.</i>     |
| उ     | —  | आशन्स् | आशंसु    | <i>praising.</i>    |
| उर    | —  | क्वित् | क्विदुर  | <i>cutting.</i>     |
| ऊक    | —  | जाग्र  | जागरूक   | <i>awaking.</i>     |
| त्वर  | —  | इ      | इत्वर    | <i>going.</i>       |
| नज्   | —  | दृष्   | दृष्णज्  | <i>daring.</i>      |
| नु    | —  | क्षिप् | क्षिप्नु | <i>throwing.</i>    |
| मर    | —  | ह      | हमर      | <i>moving.</i>      |
| र     | —  | दीप्   | दिप्र    | <i>shining.</i>     |
| व     | —  | षद्    | सद्      | <i>grieving.</i>    |
| वर    | —  | कस्    | कसर      | <i>moving.</i>      |
| वि    | —  | ग्ल    | गीर्वि   | <i>swallowing.</i>  |
| खु    | —  | ग्लौ   | ग्लाखु   | <i>wearying.</i>    |
| —     | —  | क्षि   | क्षोष्य  | <i>decaying.</i>    |

2nd—Those formed from Nouns, &c.

|     |    |        |          |                       |
|-----|----|--------|----------|-----------------------|
| इक  | as | गर्त्त | गर्त्तिक | <i>full of holes.</i> |
| इन् | —  | ज्ञान  | ज्ञानिन् | <i>wise.</i>          |
| इन  | —  | कठ्    | कठिन     | <i>hard, cruel.</i>   |

|     |    |         |           |                              |
|-----|----|---------|-----------|------------------------------|
| इम  | as | अन्त    | अन्तिम    | <i>last.</i>                 |
| इय  | —  | क्षेत्र | क्षेत्रिय | <i>belonging to a field.</i> |
| इर  | —  | मेघा    | मेघिर     | <i>apt.</i>                  |
| इल  | —  | विष     | विषिल     | <i>poisonous.</i>            |
| ईन  | —  | कुल     | कुलीन     | <i>honourable.</i>           |
| ईमस | —  | मल      | मलीमस     | <i>dirty.</i>                |
| ईय  | —  | नगर     | नगरीय     | <i>of the city.</i>          |
| उक  | —  | वृष     | वर्षुक    | <i>rainy.</i>                |
| ऊल  | —  | बल      | बलूल      | <i>powerful.</i>             |
| एय  | —  | सखि     | साखेर्य   | <i>friendly.</i>             |
| एयक | —  | पुष्कल  | पौष्कलेयक | <i>multitudinous.</i>        |
| ओर  | —  | कठ      | कठोर      | <i>hard.</i>                 |
| क   | —  | नील     | नीलक      | <i>blue.</i>                 |
| कीय | —  | जन      | जनकीय     | <i>human.</i>                |
| ठ   | —  | कर्म    | कर्मठ     | <i>diligent.</i>             |
| न   | —  | स्नेहन् | स्नेहण    | <i>phlegmatic.</i>           |
| भ   | —  | बलि     | बलिभ      | <i>wrinkly.</i>              |
| म   | —  | भी      | भीम       | <i>terrific.</i>             |
| मय  | —  | पाप     | पापमय     | <i>sinful.</i>               |
| य   | —  | तुल     | तुल्य     | <i>like.</i>                 |
| ल   | —  | शीत     | शीतल.     | <i>cold.</i>                 |
| लु  | —  | दया     | दयालु     | <i>compassionate.</i>        |
| लुक | —  | भी      | भीलुक     | <i>timid.</i>                |
| व   | —  | केश     | केशव      | <i>hairy.</i>                |
| वत् | —  | अर्थ    | अर्थवत्   | <i>rich.</i>                 |
| वल  | —  | नड      | नडल       | <i>reedy.</i>                |

|        |    |        |              |                  |
|--------|----|--------|--------------|------------------|
| विन्   | as | तेजस्  | तजस्विन्     | <i>glorious.</i> |
| श      | —  | रोमन्  | रोमश्च       | <i>hairy.</i>    |
| शील    | —  | कर्म्म | कर्म्मशील    | <i>diligent.</i> |
| शालिन् | —  | कर्म्म | कर्म्मशालिन् | <i>Idem.</i>     |
| स      | —  | दृश    | दृशास्       | <i>grassy.</i>   |

Some words only lengthen the first syllable, and some take an affix, after it is lengthened; as, बध्, बाध, *killng*; दु, दव and दाव, *repenting*; समुद्र, सामुद्र, *maritime*; कर्दम, कर्दम and कर्दमिक, *muddy*.

Roots with the characteristic ज lengthen the first syllable; those with उ add चिन्; as, ज्वल्, ज्वाच, or ज्वच, *burning*; छ, छचिन्, *factitious*.

दङ्ग, दङ्गच, and माच are added to words to signify dimension; as, जानुदङ्ग or जानुदङ्गच, *up to the knees, knee deep*; तजमाच, *a yard high*.

## CHAPTER VIII.

### OF COMPOUND WORDS.

There are four principal divisions of Compound Words, (Samása,) viz. Nouns, Adjectives, Verbs, and Adverbs.

The nouns and adjectives are the most numerous; they are formed by uniting two or more words together, and inflecting the last, as though the whole were one simple word.

## SECTION I.

## OF COMPOUND NOUNS.

There are three genera of Compound Nouns,  
(Dwandwa.)

1st. Those which by two nouns form a compound dual, or by several a compound plural, of the same gender as the last word, (Itarétara.)

2ndly. Those which by two or more nouns form a collective one of the singular number, neuter gender, (Samáhára.)

3rdly. Those to which words expressive of quality or circumstance are prefixed, (Karmadháraya.)

## FIRST GENUS.

In compounds of this genus, the shortest words, those with the fewest or shortest vowels, those ending with इ or उ, and those which are first in order of time, situation or rank, are commonly placed first;\* as, स्त्रीपुंसौ, *the woman and the man.* मधुसर्पिषी, *the honey and the clarified butter.* गतिनिवासौ, *the moving and the staying.* गुरुशिष्यौ, *the master and the scholar.* हेमन्त-शिशिरवसन्ताः, *the cold, the dewy, and the spring season.* रूपरसगन्धस्पर्शाः, *the form, the taste, the smell, and the touch.*

\* After the first word the position is optional.

Nouns ending with **क**, when they mean persons related to each other by nature or similar professions, change the **क** to **का**; as, पिता-पुत्रौ, *the father and the son*. होतापोतानेष्टोद्गातारः, *the offerer, the purifier, the sprinkler, and the chanter*. Otherwise the **क** is not changed; as, भोक्तृभोग्यौ, *the enjoyer and the enjoyment*.

When the names of two divinities are put together in the Vedas, the last vowel of the first word is made long; as, मित्रावरुणौ, *the Sun and Neptune*.

When two words mean descendants from the same parent, or when one is masculine and the other feminine, the latter one is dropped, and the former put in the dual number; as, गार्ग्य and गार्ग्यायन make गार्ग्यौ, *the son and grandson of Garga*. हंस and हंसो make हंसौ, *the drake and the duck*.

आदि is added to nouns to signify *et cetera*; as, जातिनामाश्रमादि, *cast, name, profession, &c*. Sometimes it means a definite number of things; as, जन्मादि, *the creation, preservation, and destruction of the world*.

पितृ and मातृ make पितरौ, मातापितरौ or मातरपितरौ, *the father and the mother*. जाया and पति make जायापती, जम्पती, दम्पती, or भार्यापती, *the man and the wife*. शशुर and शशू make शशुरौ or शशुशशुरौ, *the father-in-law and mother-in-law*. अक्ष, dice, अक्ष, a myrobalan, and अक्ष, a wheel, make अक्षा. दिव्, before another word, becomes द्यावा; before मायौ, इथिवी, *the earth*, द्यावा or दिव; as, द्यावाइथिवौ or दिवइथिवौ, *the heaven and the earth*.

## SECOND GENUS.

When unity, opposition, or diminution of idea is conveyed; when the words mean inanimate substances; countries, towns, or rivers of different genders; part of an army or the body; and when the last member ends with a letter of the च class, द्, घ्, or ञ्, the compound must be of the second genus;

as, मांसशोणितं, *flesh and blood*. अहिनकुक्षं, *serpent and ichneumon*. तक्षायस्कारं, *carpenter and blacksmith*. यूक्ता-  
 शिलां, *louse and nit*. श्वाख्यानं, *dog and clown*. आराशस्त्रि,  
*awl and knife*. मथुरापाटलिपुत्रं, *Mathurá and Pátaliputra*.  
 हस्त्यश्वं, *elephant and horses*. पाणिपादं, *hand and foot*.  
 पादभुजं, *foot and arm*. वाक्त्विवं, *word and splendour*.  
 पीठच्छोपानहं, *stool, umbrella, and shoe*.

A few admit both forms; as, सुखदुःखं or सुखदुःखे, *pleasure and pain*.  
 दधिघृतं or दधिघृते, *curdled milk and clarified butter*. उषस् becomes  
 उषसा; as, उषसानक्षं, *dawn and night*. अहन् and रात्रि makes अहोरात्रं,  
*day and night*.

### THIRD GENUS.

Compounds of this genus are formed by uniting with the noun, words of almost every description. There are seven *species*, and they are formed in the following manner.

1st. By prefixing the Adjective; as, परमात्मन्, *the good or supreme Spirit*. पञ्चमभार्या, *a fifth wife*. प्रथित-  
 पुरुष, *a renowned man*. वृद्धशृङ्ग, *an old hare*. दीर्घदण्ड, *a long rod*. उत्तमगृह, *a good house*.

महत्, prefixed to words, becomes महा. अहन्, पथिन्, राजन्, सखि, and in some cases अहस्, अयस्, अयम्, अहन्, तचन्, भूमि, ब्रह्मन्, रात्रि, वर्षस्, सन्, सखि, and सरस्, change their finals to अ. As, परमाह, *a fine day*. महापथ, *a high-way*. महाराज, *a great king*. प्रियसख, *a beloved friend*. महानस, *a large kitchen*. हृडोह, *an old bull*. कोटतक्ष, *a free carpenter*. महाब्रह्म, *a great bráhma*. दीर्घरात्रि, *a long night*. पूर्व्वसन्ध, *the hinder part of the thigh*.

गो makes गव, and गौ, गाव ; as, परमगव, a good cow ; अर्धगाव, a half boat. चोतु and चोष्ट have two forms ; as, स्थूलोतु or स्थूलौतु, a fat cat. Numerals prefixed form collectives ; as, त्रिसखे, three friends. पञ्चकर्मा or पञ्चकर्म, five works. अहन्, signifying a definite part of time, becomes अहः ; as, पूर्वाहः, the forenoon. With एक it makes एकाहन्, one day.

2nd. By prefixing another noun ; as, कनकसूच, a gold chain. पुण्यतीर्थ, a holy place. धर्मग्रन्थ, a holy book. व्याघ्र-श्वन्, a tiger-like dog. धान्यार्थ, wealth consisting of grain. अश्वघास, the horse's grass. राजकुमार, the king's son. गुरुगृह, the preceptor's house.

The word which qualifies the other is often placed last ; as, कुमारशुद्ध, a mild boy. भोज्योष्ण, hot food. पुरुषव्याघ्र, a tiger of a man, viz. a brave man.

The principal words admitting this position are उत्तम, good ; कुशल, happy ; कडार, brown ; चपल, fickle ; निपुण and पप, eminent ; पण्डित, learned ; प्रिय, beloved ; शुद्ध, mild ; मतलिका, मचर्चिका, उद्भूय, तल्लज, प्रकाश, distinguished ; इन्द्र, Indra ; ऋषभ, हवभ, a bull ; कमल, किशलय, पद्म, a water-lily ; कुञ्जर, हस्तिन्, an elephant ; चन्द्र, the moon ; देव, a god ; नाग, a serpent ; पञ्चव, a shoot ; व्याघ्र, a tiger ; and सिंह, a lion. As, नरोत्तम, a good man ; असात्यपटु, an eminent counsellor ; ब्राह्मणप्रकाश, a distinguish-  
ed bráhman ; सुखचन्द्र, a moon-like (or handsome) face.

In a few instances the position is optional ; as, वैरविप्र or विप्रवैर, a white bráhman.

आसुति, कृषि and दन् with वल्ल ; विश्व with नर, मित्र, राज and वसु शन् with कर्ण, कुर्द, दन्, दंष्ट्रा ; and several words forming proper names by वति, वन, and मिरि, have their vowel long. As, आसुतीवल्ल, a distiller ; हवीवल्ल, a husbandman ; दन्तावल्ल, an elephant ; विश्वामर, Vishwámara ; विश्वामित्र, Vishwámitra ; विश्वाराज् or विश्वावसु, God ; आकर्ण, a dog's ear ; आकुर्द, his knee ; आदन् or आदंष्ट्र, his tooth ; शरावती, the river Sharávatí. शन, with पद् and पुद्, has two forms ; as, शपद्, or शपद्, a dog's foot ; शपुद् and शपुद्, his tail. इषिका and दूळ make इषिकदूळ, the down of the writing reed.

Words ending with ई and ऊ may be long or short ; as, ग्रामहोपुत्र or ग्रामपुत्र, *a villager's son* ; कालिदास, *Kālidāsa*, is an exception.

In the words गिरिनगर, *a town on a hill*, and शरनिवेश or शरनिवास, *a quiver*, न is not changed to ण. Some words admit either form ; as, त्रीहिवण or त्रीहिवन, *a rice-field*.

ऋण, *a loan* ; वसन, *clothing* ; वत्सतर, *a calf* ; वत्सर, *a year* ; दश, *ten* ; and कम्बल, *a blanket* ; are made long when followed by ऋण. As, ऋणार्ण, *the loan of a loan* ; कम्बलार्ण, *the loan of a blanket*. अक्ष and जहिणी make अक्षौहिणी, *a complete army* ; कुल and अटा, कुलटा, *a prostitute* ; मनस् and ईषा, मनोषा, *the understanding* ; लाङ्गल or हल, and ईश, लाङ्गलोश or हलोश, *the plough-handle* ; शक and अन्तु, शकन्तु, *a king's will*. गव and ईश, गवोश or गवेश ; with इन्द्र, गवेन्द्र, *lord of the herd* ; with अक्ष, *an eye*, गवाक्ष, *a window*.

When प follows अ, स is inserted ; as, वनस्पति, *lord of the wood*, (a species of fig-tree.)

3rd. By prefixing a compound adjective or substantive ; as अप्राप्तकालवचन, *an unseasonable word* ; रत्नावलीकिरणकर्बुरपर्यङ्क, *a couch variegated with rays of numerous pearls* ; धर्म्मारण्यसन्निहितवसुधा, *a spot near a sacred wood* ; अस्मदीयप्रधानामात्यपुत्र, *the son of our chief counsellor* ; सक्कलसुखसम्पत्तिवसति, *the receptacle of all happiness and wealth* ; हस्यश्वरशिहस्तोशशिर, *the trunks of elephants, the haunches of horses, and the heads of charioteers.\**

4th. By prefixing a pronoun ; as, मत्पुस्तक or मदीयपुस्तक, *my book* ; अस्मद्भाषा or अस्मदीयभाषा, *our language* ; त्वद्वचन, *thy word* ; युष्मद्देश, *your country* ; तत्कर्म, *that work* ; यन्मूर्धन, *whose head* ; किंराजन, *what king ?* एतन्म-

\* Literally, *the trunks, haunches, and heads of elephants, horses, and charioteers.*

नुष्य, *this man*. An adjective sometimes intervenes ; as, **असुदीयप्रधानामात्य**, *our chief counsellor*.

5th. By affixing a verbal root ; as, **रात्रिचर** or **रात्रि-चर**, *night-wandering*, (a ghost ;) **निषाकर**, *night-acting*, (the moon ;) **कुम्भकार**, *pot-making*, (a potter ;) **दण्डधर**, *rod-holding*, (a king ;) **कूलङ्घ** or **कूलमुद्गज**, *bank-destroying*, (a river ;) **कुक्षिम्भरि**, *side-filling*, (a glutton ;) **कर्महत्**, *a workman*.

When क, ख, प, फ, are preceded by (:) the word has two forms ; as, **भा:** and **कर** make **भा:कर** or **भास्कर**, *light-making*, (the sun.)

6th. By prefixing a preposition or adverb ; as, **मा**, *measure* ; **अनुमान**, *conjecture* ; **अपमान** or **अवमान**, *disgrace* ; **अभिमान**, *pride, self-confidence* ; **निर्माण**, *a creating* ; **परिमाण**, *a measure* ; **प्रमाण**, *a proof* ; **प्रतिमान**, *an image* ; **सम्मान**, *honor* ; **कुक्रिया** or **दुष्क्रिया**, *a bad action* ; **कापुरुष**, *an insignificant man* ; **ईषज्जल**, *a little water*.

Before **बध्**, *to bind*, **हृष्**, *to rain*, **बध्** *to kill*, **तन**, *to enlarge*, **बच्**, *to approve*, or **बह्**, *to bear*, the final vowel of any preposition or noun is made long. As, **उपानह्**, *a shoe* ; **प्राष्टष्**, *the rainy season*.

प्र with **ऋण** makes **प्राण**, *a large loan* ; with **जह्**, makes **प्रीह**, *clear decision* ; with **एष** or **एथ**, **प्रेष**, **प्रीष**, **प्रेथ** and **प्रीथ**, *a servant*. A preposition ending with **इ** or **उ** is long before **काश्** ; as, **प्रतीकाश्**, *a comparison*.

7th By doubling the word, lengthening the last syllable of the former word, and inserting **इ** in the last syllable of the latter ; as, **केशाकेशि**, *a pulling of each other's hair* ; **दण्डादण्डि**, *a fighting with sticks* ; **मुष्टामुष्टि** or **मुष्टीमुष्टि**, *boxing* ; **वाह्वावाह्वि** or **वाह्ववाह्वि**, *a scuffling*.

When the word begins with a vowel, it is simply doubled ; as, वसि, *a scimitar* ; वससि, *a fighting with scimitars*.

When particular stress is laid on any word, it is not compounded ; as, कन्यशोक, *grief on account of the lady* ; परस्मैभाषा, *a speech for another's good* ; दास्याःपति, *the husband of a slave girl*.

In all other cases it depends on the pleasure of the writer, whether the nouns should be used in a simple or compound form.

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## SECTION II.

### OF COMPOUND ADJECTIVES.

There are two genera of Compound Adjectives :—

1st. Those which admit of various combinations, (Bahuvrīhi).

2ndly. Those which unite a simple or compound noun with a verbal adjective or passive participle (Tatparusha).

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### FIRST GENUS.

Those which are combined in various ways. Of this genus, there are five species, which are formed in the following manner.

1st. By uniting two adjectives together ; as, परमधार्मिक, *very pious* ; महाजातीय, *of an excellent race* ; सर्वश्वेत, *all white* ; एकदि, *one or two* ; त्रिपूर्व, *having three before* ; मृदुशादक, *having tender grass*.

Sometimes two participles are used, and sometimes the same word is repeated; as, कृतापकृत, *done but done badly*; क्षातानुक्षिप्त, *bathed and then anointed*; चराचर, *travelling*; चलाचल, *wandering*; पतापत, *falling*; वदावद, *speaking*.

2. By uniting two substantives; as, चन्द्रशेखर, *moon crested*; उष्ट्रमुख, *camel-faced*; क्षौमवासस्, *clothed in silk*; सुवर्णालङ्कार, *adorned with gold*; सिंहशूल, *having shoulders like a lion*; शूलपाणि, *having a spear in the hand*.

Some adjectives of this species are equivalent to two nouns placed in apposition; as, मन्थरावाक्स्तोषैषं वरदानमहाहृदं कैकेयीनिश्चयपादं, (*a sea of grief*) *the waters of which are the words of Manthara, the bed of which is the giving of the promised boon, and the crocodile of which is the fatal resolution of Kaikéyî.*

A final न् in the first part of the word is dropped, and an initial one in the second part is not changed to ह्\*; as, हस्तिपाद, *elephant-footed*; ताम्रनख, *copper-colour-nailed*.

In words of comparison पाद generally becomes पाद्; as, व्याघ्रपाद्, *tiger-footed*, &c. दन्त sometimes admits of two forms; as, दृषदन्त or दृषदत्, *bull-toothed*. अक्षि becomes अक्ष; as, राजोवाक्ष, *lotus-eyed*. जाया becomes जानि, and वधुस् has two forms; as, युवजानि, *having a young wife*; पुष्पवधुस् or पुष्पवध्वन्, *having a bow of flowers*. सोम and वन make सोमन्, *having the hair regularly parted*.

A numeral may be added to the first noun; as, पञ्चगवधन, *having the wealth of five cows*.

3rd. By prefixing a simple or compound adjective to a noun, and making a final long vowel short; as, कालतनु, *having a black body*; महाबल, *having great power*; पीताम्बर, *wearing yellow clothes*; नीलोज्ज्वलवपुस्,

\* When the two words form compound proper names, the न् is changed.

*having a blue shining body ; वामतनूभार्य्य, having a beautiful wife ; सुपरिश््रान्तवाहन, having his team quite tired ; भ्रान्ताकुण्ठितचेतन, having the mind perplexed and distracted ; वसुधासक्तनयन, having the eyes stedfastly fixed on the ground ; अनधिगतशास्त्र, not knowing the shāstras.*

In many instances the feminine termination is retained in the first part of the compound ; as, षष्ठीभार्य्य, *having the sixth wife ; रसिकामार्य्य, having a jocose wife ; सुकेशीभार्य्य, having a wife with fine hair ; कल्याणीप्रिय, having a pleasing wife, &c.*

Compounds with several vowels in the first member affix इक ; as, द्वादशरूपिक, *acting in a dozen ways, assuming a dozen shapes.*

Words with ई or ए, add क ; as, बह्वनदीक, *having many rivers ; चौरध्वजक, having a thief of a brother.* Sometimes several nouns are put together, and इक is added ; as, श्रुतिशास्त्रप्रमाणिक, *having evidence from the Védas and Shāstras.*

उरस्, *the breast ; उपानह, a shoe ; दधि, curds ; मधु, honey ; शालि, rice ; सर्पिस्, clarified butter ; also नौ, a boat ; अनडुह, a bull ; पयस्, milk ; पुमस्, a male, and लक्ष्मी, fortune, when they mean only one thing, affix क. As, व्युडोरष्क, having a full chest ; लब्धनौक, having obtained a boat ; otherwise, द्विनौ, having two boats. Some have two forms ; as, बहुमाल or बहुमालक, having many necklaces. Compounds relating to the members of the body do not affix क ; as, महाहस्त, having a large hand. If the last word ends with इन्, the feminine is formed by इका ; as, बहुवाग्मिन्, fem. बहुवाग्मिका, very eloquent.*

The final of any word preceding कर्ण must be long, except अष्टन्, *eight ; पञ्चन्, five ; हृष्ट, pleased ; छिन्न, cut ; भिन्न, separated ; as, द्विगुणकर्ण, having ears of double length. अष्टन्, eight, followed by वक्र, a bend ; पाद्, a foot ; वंशुर, uneven ; गो, a cow, and कपाल, a tile, must be long ; as, अष्टावक्र, having eight bends ; अष्टागव, having eight oxen. षष् and दन् make षोडश, six-toothed ; बहु and सेतु, बहुसेतु having many bridges.*

When a numeral is added, the word frequently signifies *worth* or

*measure* ; as, पञ्चमु, *worth five cows* ; पञ्चकपाल, *measuring five cups*. पुरुष, in the fem. has two forms ; as, द्विपुरुषा or द्विपुरुषो, *of two men's height*. पूर्व, *east* and पश्चिम, *west*, with मुख, *the face*, have two forms ; as, पूर्वामुख or पूर्वमुख, *eastward*.

मूर्धन् with द्वि or त्रि makes द्विमूर्ध, *having two heads*. अङ्गुलि, relating to measure, and सक्थि, relating to the body, when the last members of the compound, change इ to अ ; as, पञ्चाङ्गुल, *measuring five fingers* ; दीर्घसक्थि, *long-thighed*. कोकुद् with त्रि, and when relating to age, drops its final अ ; त्रिकोकुद्, *having three humps*. पतन् and अङ्गुलि make पतङ्गुलि, *standing with joined hands*. शर and अङ्गुलि make शरङ्ग, *having a beautiful body*.

4th. By prefixing a simple or compound noun to an adjective ; as, प्रमाणकुशल, *expert in proofs* ; कल्लोल-लोल, *rolling like a wave* ; पुष्करपत्रतोयतरल, *as unsteady as water on the leaf of a lotus* ; मेघवितानमध्यविजसत्त्वौ-दामिनीचञ्चल, *fickle as the lightnings playing in the midst of the clouds* ; आन्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुरकायाचञ्चल, *fickle as the shadow proceeding from a lamp agitated by the wings of an infatuated fly*.

Adjectives of this kind may add वत् to the final word ; as, नल्लिनी-दलमतञ्जलवत्तरल, *unsteady as water on the leaf of the lotus* ; वायुविघटिता-भ्रष्टलीहिमाम्बुवद्गुरुर, *unsettled as the scattered water of the clouds driven by the wind*.

5th. By prefixing an indeclinable word to a noun, &c. as, अज्ञान, *foolish* ; अनच्छ, *impure* ; अनर्थ, *unmeaning, useless* ; नैक्यशून्य, *not having a particle of fame* ; अतिराज, *surpassing the king* ; अपग्राम, *absent from the village* ; अवकोकिल, *excelled by the cuckoo* ; आजानुबाहु, *with hands reaching to the knees* ; प्रपत्र, *leaf-fallen* ; समादक

or सहमादक, *together with his mother* ; सजना सजनाधिया पुरी, *the city with its men and rulers.*

जोमन् with अन्तर or वहिस् makes अन्तर्लोल, *having the hair inward.* प्रजा and मेधा, with अ, दुर, or सु, add स्; वर्म adds न्; चतुर् adds च; and सक्थि has two forms. As, अप्रजस्, *without subjects*; दुर्मेघस्, *of an inferior capacity*; सुधर्मन्, *eminently virtuous*; अचतुर्, *without four*; असक्थि or असक्थि, *thighless*. जानु with प्र or सं makes प्रजु, *fine-thighed*; with ऊर्ध्व, ऊर्ध्वश्च, ऊर्ध्वश्च, and ऊर्ध्वजानु, *with the thigh upwards*. नस् with a preposition adds च; as, उन्नस, *high-nosed*; with वि, विनस, विच्छ, विष and विषु, *noseless*. काकुद with उत् or वि drops the च; with पूर्ण may have two forms; as, उत्काकुद, *having a high palate*. दुर with स्या, makes दुःख, *unhappy*; सु and स्य, सुख, *well, happy*; and so the abstracts दुःस्थिति and सुस्थिति. प्र and अध्वन् make प्राध्व, *having a good road*. सु and नन्व make सुनन्वि, *sweet smelling*.

## SECOND GENUS.

Those which unite a simple or compound noun, with a verbal adjective or passive participle. The noun is placed first, and the case omitted. Of this genus there are three species.

1st. Those with a verbal adjective or active participle at the end; as, पथगामिन्, *road-traversing*; वनराजिन्, *forest-adorning*; आनन्ददायिन्, or आनन्ददायक, *joy-giving*; पापनाशिन्, *sin-destroying*; कालात्यय, *time-wasting*; जलचर, *moving in water*; शिरोवासिन्, *inhabiting the top of a tree*; मांसमूलफलशान्, *eating flesh, roots, and fruit*; दयितजयमङ्गलैषिणी, *wishing the happiness of victory to her husband*.

In some instances the case is retained; as, भयङ्कर, *fear-inspiring*;

प्रियम्बद्, *speaking affectionately* ; अरिन्द, *enemy-subduing* ; मात्मन्, *accounting himself an ox*.

Sometimes an adjective is prefixed, and the noun is understood as included in it ; as, चिरस्थायिन्, *long-continuing* ; उष्णभोजिन्, *eating hot things* ; प्रियवादिन्, *speaking kindly*.

The compound in some instances is only equivalent to a simple word ; as, कर्मलत्, *working* ; निघनकारिन्, *destroying* ; अतिंकर, *moving* ; श्लोककार, *versifying*.

Words with a final र्, उ, or ऋ, except पीतु, *an atom*, चाब, *beautiful*, रचि, *relish*, and दाब, *wood*, must be long before वद् ; as, पतोवद्, *carrying a master* ; बाहुवद्, *arm-carrying* ; पित्रवद्, *carrying a father*. माञ्जा and भारिन् make माञ्जभारिन्, *wearing a necklace*.

2nd. Those with a passive participle at the end ; as, उदककृत, *made or changed into water* ; धनप्राप्त, *possessed of wealth* ; लोभमोहित, *infatuated through covetousness* ; चितारूढ, *ascended on the funeral pile* ; सार्थनिषेवित, *respected by the good* ; सुदुःखाभिहत, *distracted with great grief* ; भर्तृयसनकर्षित, *torn to pieces with distress for their lord* ; अत्यन्तदुःखसम्बृद्ध, *brought up with very great pains* ; मणिरचिरासनरत्नविभूषित, *adorned with precious stones, beautiful seats, and jewels*.

Some words of this kind, particularly those signifying acquisition or privation, have the participle prefixed ; as, प्राप्तजल, *having obtained water* ; त्यक्तशोक, *having dismissed his grief* ; शीनवर्णस्वरेन्द्रिय, *deprived of colour, voice, and sense*.

Instead of the compound, the participle with the case that it governs may be used at pleasure ; as, नायतागत, *come to authority* ; मनुष्याविष्ट, *oppressed with trouble* ; ह्यहासम्, *gained with difficulty* ; विहीनचन्द्रसूर्याभ्यां, *deprived of the sun and moon* ; शतशुभैः सज्जितैर्मेघैश्च विभूषित, *adorned with a hundred golden pillars and variegated gems*,

अश्रुस्, *speed*, अश्रुस्, *water*, शोभस्, *strength*, तपस्, *penance*, तमस्, *darkness*, and साहस्, *boldness*, when used alone, always retain the 3rd case; as, अश्रुसाकृत, *done with speed*, &c.

Some adjectives are used like passive participles; as, बास्याकुल, *suffused with tears*; विषयाधिविकारविकल, *distracted by the effects of the disease*, avarice; गङ्गातरङ्गकण्ठीकरीतल, *made cold by the spray from the waves of the Ganges*.

ग is used contractedly for गत, *gone*, or गीत, *sung*; ह्न for हन्त, *killing*; ज for जात, *born*; ज्ञ for ज्ञात, *known*, *acquainted with*; द् for दत्, *giving*; स्थ for स्थित, *placed*; and उच्य for उचित, *raised*. As, वेदपारग, *having gone through the Védas*, &c. दृढका and चित make दृढकचित, *brick-built*.

3. Those with the passive participle at the beginning; as, जितेन्द्रिय, *having the senses or passions subdued*. कृतधरणिर्द्विभ्रमः, *having made the earth tremble*. अधिगतगुणस्मरणः, *revolving in their memory the qualities (of the persons)*. यस्तश्चन्द्रः, *having seized the moon*. कुपिताकृतिः, *having assumed an angry form*. शिथिलितमहीध्रबन्धना (earth) *having the binding of its mountains loosened*. अवभुमभोगिण्यमखला, (earth) *having the head of the serpent bending down*. कौर्यदशनकिरणाभिकणः, *having the radiating sparks of his teeth scattered abroad (in speaking)*. दूरोत्क्षिप्तयूषबाहुध्वजः, *having the standard in his large arms highly elevated*. मृष्टाभरणवासस्, *having cleaned their ornaments and clothes*. तुलितविसिनीपत्रपयस्, *like water on the leaf of the lotus*. कारितारिबध, *having the enemy slain*. कृततिग्मद्युतिमखलापलाप, *making the sun's disk to be hid*.

Sometimes another word or negative precedes the

participle at the beginning ; as, चित्तकलितकलहागमनः, *having the approach of the quarrel forecast in his mind.* अगणितमखतगणैजस्, *counting for nothing the strength of the gods.*

4. Double compounds of all the preceding species. A single compound seldom consists of more than two or three parts ; but after it is thus formed, it is frequently used again in connection with others ; and thus a double composition takes place. Adjectives of this kind contain all the qualities or circumstances that relate to the noun. As, अभिमतमहामानयन्निप्रभेदय-  
टोयस्, *remarkable for solving the knot of great self-complacency ;* चूडोत्तंसितचारचन्द्रकलिकाचक्षुस्त्रिखाभासुर, *shining with the glimmering rays of the crescent of the beautiful moon which is the ornament of his forehead ;* मनोरथोप-  
रिचितप्रासादवापीतटक्रीडाकाननकेलिकौतुकजुष, *enjoying the pleasures and amusements of ponds, river-sides, parks, and of palaces delightfully constructed in their roofs ;* अवतारिततीर्थशिलानिहित, *taken off and placed on a stone by the side of the river ;* स्वखण्डलयसंहतिमेखलात्यभ्रारनूपुर-  
रवाहत, *drawn by the sound of the various tinkling ornaments on their hands, girdles, and feet.*

As adjectives of the above description form one of the chief difficulties in the Sanscrit language, a few more examples, from its classical writers, seem requisite fully to illustrate the subject. In translating

these compounds into English, the student may set it down as an almost invariable rule that he must begin at the end of the compound and render it regularly backwards. The examples already given and those which follow will fully elucidate this.

The following are from the Bhaṭṭi-Kāvya. संसारहिम-हरसमच्छाय, *like the sun at the destruction of the world.* वदखालयविमलसलिलगणगम्भीर, *deep as the pure waters of the abode of Neptune.* वीररसावन्धदभयसम्बन्ध, *having fear subdued from the influence of courage.* हरिश्चक्र-किरणवलीसविनास, *resplendent with the rays of the moon.* दूरारुद्धरविमण्डलसम, *like the disk of the sun in its meridian state.* तुङ्गोदसमिद्धतरुवरहिमच्छाय, *having the cool shade of great, tall, splendid trees.* तुङ्गमहाभित्तिद्वन्द्वसञ्चार, *having the passage of the gods blocked up by a great high wall.* कक्कोलवक्त्रद्वन्द्वसुरभिपरिमल, *perfumed with the scent arising from cloves and other aromatics.* तरुमाणावन्धहारिगिरिवरजाल, *having its fine mountains rendered captivating by the abundance of shady trees.* लवङ्गतततलवक्त्ररीवरहास, *rendered smiling by the tender creeper (spread over) the clove trees.* लङ्कापरिसरभूधरपरि-भङ्गलालसाधीररव, *gravely rebuking the desire to destroy the mountains round about Lanká.* गाढगुरुपुङ्गुपीडासधूम-सलिलारिसम्भवमहाबाह, *having his great arrow surround- ed with fire and smoke arising from the pressure of its immense feathers.* तुङ्गतरङ्गसङ्गपरिहीनलोखवसुधारय, *having*

the force of the rolling earth impeded by the dashing of its high waves. अरविन्दरेणुपिप्परसारसरवंहारिविमल-  
बज्जचारजल, having its many fine pure waters rendered enchanting by the voices of the Sárases covered with the farina of the lotus. रविमखिसम्भवहिमहरसमागमावज्ज-  
बज्जसुरतदधूप, having the Dévadáru trees fumigated by their connection with the fire arising from the sun-stones or crystals. हरिरवविजोषवारखगम्भीरावज्जसरसपुलसंराव,  
filled with a great distressing noise arising from the bellowing of the elephants frightened at the roaring of the lions. घोषासङ्गमपङ्गाविजसुबलभरसहोरवराह, having huge, mighty, strong boars all filthy with the mud that had come in contact with their snouts. लङ्काणयतुमुत्तारव-  
सुभरगभीरोरकुञ्जकन्दरविवर, having the hollow of the profound vast shady caves filled with tumultuous shouts of the Rákshasas. वीणारवरससङ्गमसुरगणसङ्गलमहातमालच्छाय,  
shaded by the vast Tamála trees filled with divinities that had come to enjoy the sound of the lute. सरसबज्ज-  
पक्षवाविजकेसरहिन्तालबज्जवज्जलच्छाय, having abundance of shade arising from the date tree and Messua ferrea dark with their numerous fresh shoots. शेरारवणमदपरिमलगन्धव-  
हावज्जदन्तिसंरम्भरस, having the elephants enraged by means of the wind perfumed with the scent of the juice flowing from other elephants. तुङ्गतबच्छायावहकोमलहरिहारि-  
जोषपक्षवज्जल, having the tremulous new shoots rendered captivating green and tender from growing under the

shade of tall trees. हरिबभयङ्गरसकुसुमदावसमञ्चविविजो-  
 दाहिमकुल्ल, having the umbrageous station of the shaking  
 pomegranate trees like that of a wood on fire by means  
 of its red flowers producing terror among the deer.  
 वीरहरिदन्तिसङ्गमभयवज्रविभावरीविहारसमीह, having all  
 attempts at night rambles suppressed from the fear of  
 meeting elephants, lions, or men of war. वारणवराहहरि-  
 वरगोगयसारङ्गसङ्गमहासाण, having its great Sál trees  
 frequented by deer, cattle, lions, boars and elephants.  
 हरिबकलङ्गमणिसम्भववज्रवारिभरसुगम्भीरगुह, having its pro-  
 found caves filled with abundant water arising from  
 its moon gems. जलकामदन्तिसङ्कुलसहेमरसचारुधवलकन्दर-  
 देह, having the body of the caverns white and resplendent  
 with gold and quicksilver, filled with elephants desir-  
 ing water. अङ्गुररोहसमञ्चविवरगयसंलीढतरणहरिमणिकिरण,  
 having the tremulous beams of the sapphire licked by  
 the deer from their resemblance to young sprouts. धवल-  
 जलवाहमाणासम्बन्धावज्रहिमधराधरलील, having the fantastic  
 appearance of the Himálaya mountains arising from its  
 connection with numerous white clouds. चञ्चलतुरङ्गवारण-  
 संघट्टावज्रचारुपरिणाहगुण, having the quality of its vast  
 extent finely displayed by the encounters of the bounding  
 horse and elephant. असितोमरदन्तमहापट्टिसभक्तवरवाणगु-  
 रपुत्रमुसल, having immense clubs superior to common  
 arrows, to crescent-headed ones, to great axes, to tusks,  
 crows and swords. उरुपणववेगुगुम्भाभेरीपेरोरुक्तरीभीमरव,

*attended by the terrific sounds of large drums, clarions, trumpets, kettle-drums, fifes and great tabors. जलतीर-  
तुङ्गतवरकन्दरगिरिभित्तिकुञ्जविवरावास, residing in holes,  
arbours, mountain sides, vast caves, high trees and on  
the sea shore.*

The following are from the *Kirdt-arjunlya*. सौख्यौ  
दार्ढ्यविशेषशालिन्, *having the peculiarities of goodness  
and greatness. छतारिषड्वर्गजय having conquered the  
six enemies, (lust, anger, covetousness, folly, pride  
and envy.) मतभेदतमस्त्रिरोहित, covered with the dark-  
ness of conflicting sentiments. मादुर्यविश्रम्भविशेषभाज्,  
combining the peculiarities of tenderness and trust.  
असंशयालोचितकार्यनुज्ञ, despatched upon a business mature-  
ly considered. अह्विमप्रेमरसाभिरोम, pleasing by the ex-  
pression of sincere affection. निबद्धवास्पोदयसन्नकण्ठ, hav-  
ing the throat choaked with the rising of suppressed sobs.  
निबद्धनिःश्वासविकम्पिताघर, having the lips trembling by  
suppressed breathing. परिश्रमक्लान्तविलोचनोत्पल, having  
their lotus eyes languishing through hard labour. रथांग-  
सिमन्तितसान्द्रकईम, having its thick mud marked by the  
wheels of chariots. इक्षुताचिराभाग्गह्वमेदामन्, skirted  
by the golden flashes of falling lightning. विह्विताजिनि-  
क्लजयध्वनि, having a sound superior to the hum of bees.  
अवधूतपङ्कजपरागकण, having the particles of the farina  
of the lotus scattered around. प्रतिबोधण्डम्भविभिन्नमुख,  
having the mouth open like one yawning upon being awaked.*

अध्वमातुरबधूजनसेवित, frequented by the women weary  
 with the labour of the way. विलम्बमानाकुलकेशपाश, having  
 their tresses of hair hanging down dishevelled. विपङ्कतीर-  
 सवणितोर्मिसंहति, having its numerous waves dashed on  
 the mudless shore. प्रवृद्धनिःश्वासविकम्पितस्तन, having the  
 bosom heaving with increased sighs. आतच्चित्रपरिधानविभूष,  
 having put on the ornaments of their variegated dress.  
 सौकुमार्यगुणसम्भृतकीर्त्ति, reported to possess tender quali-  
 ties. यमनियमव्यग्रशीघ्रतस्थिराङ्ग, having the firm members of  
 his body emaciated by the practice of austerities. चरणा-  
 स्खन्दननामिताचलेन्द्र, having the lofty mountain bending be-  
 neath the motion of his feet. खुरदंष्ट्रायनिपातदारिताभन,  
 splitting rocks by the violence of his tusk and hoofs.  
 लोकात्रयाखदनलोणजिह्व, (death) having a tongue eager to  
 taste of the three worlds. लसततडिल्लोलविघानल, having  
 the flame of poison rolling like the vivid lightning. उद-  
 ऋधूमाकुलदिग्बिभाग, having all sides distressed with the  
 smoke of the rising fire. जलौघसमूर्द्धनमूर्द्धिवसन, having  
 the sound increased by the roar of many waters. चरणा-  
 पातनिपातितरोधस्, having its banks broken down by the  
 pressure of their feet. पुष्पितस्तनान्तनियमितविलम्बिमौलि,  
 having her tresses hanging down interwoven with sprouts  
 in full flower. ललितविलासिनीजनभ्रूगतिकुटिल, (waves)  
 crooked in their motion as the brows of the graceful  
 charming fair ones. वप्रविघातपरिमण्डलितोरदेह, (a bull)  
 having his immense body rounded for the purpose of butting

*the bank. प्रविततशरजालच्छन्नविश्वान्तराज, having the space of the universe filled or covered with his falling arrows. विवस्वदंशुसंस्नेहद्दिगुशीकृततेजस्, (a sword) made doubly bright by coming in contact with the rays of the sun. उच्छ्रायस्यगितनभोदिगन्तराज, (trees) with having the space of all sides of the heavens stopped up by their height. वनान्तशय्याकठिनीकृताकृति, having his form or body hardened by sleeping in the extremities of the woods. समुज्झित-ज्ञातिवियोगदुःख, having the distress arising from the absence of relatives laid aside entirely. साचिस्मितसुभगैक-लसत्कमोऽलङ्घ्यी, distinguished by a beautiful cheek, charming with its simpering smile. अपरागसमीरयेरितक्रमशीर्ष-कुलमूलसन्तति, having his family to the root of the race gradually withered by the blast of the wind of disaffection. आयतभोगवासकिञ्चावदनयन्निविमुक्तावङ्गि, (a bow) having fire issuing from the knot of the bow-string with its mouth resembling the king of serpents with his hood extended. ब्रह्ममुखश्च्युतशोणितशीकरस्यगितशैलतटाभभुजान्तर, having his mountain-like breast covered with drops of blood flowing from the mouths of his wounds.*

The following compounds are from the *Māgha*. गताश्रुजलकेवलोत्तर, *answering only by a flood of tears. आश-शान्तयनार्थवस्थिति, as long as the sea and sun and moon endure. मनुखिनीजनमनोनमन, bending the mind of the haughty lady. समोदरोधःपरिपूरिताम्भस्, (a river) having its waters raised by the breaking of its high banks. सविज-*

रयास्तुक्त्तिपेशीमुक्त, (pearls) loosed from the shell through  
 its being violently thrown (on shore) by the waves.  
 संस्पर्शप्रभवसुखोपचीयमान, filled with pleasure arising  
 from the sense of feeling. गुणवदाश्रयलब्धगुणोदय, having  
 good qualities from association with the good. ऊर्ध्व-  
 प्रसारितसुराधिपचापचार, beautiful as the bow of the Lord  
 of heaven extended above the head. सान्ध्रेभचर्मवसनवा-  
 रण, being defended by the covering of the thick skin  
 of the elephant. शाखावसक्तवसनाभरणाभिराम, (a park)  
 beautiful by the ornaments and clothes hanging on the  
 branches of the trees. गुरुप्रमोदप्रसारितोत्तुङ्गतरङ्गबाहु,  
 (the sea) having the arms of its high waves stretched out  
 at the pleasure (of seeing) its Lord. अपेतयुद्धाभिनिवे-  
 शसौम्य, serene from having laid aside the design of going  
 to war. सुरारिवक्षोविक्षोभजाह्वयित, bathed in blood  
 arising from the tearing open of the breasts of the de-  
 mons. उत्थितोरःस्थलनलिननिषस्रश्रीश्रुत, heard by Fortune  
 hanging on the lotus breast of her rising Lord. दिवच्छि-  
 रच्छेदप्रोच्छलच्छेदितोक्षित, sprinkled with blood flowing  
 from cutting off the heads of foes. वदनच्छदपद्मपथ्यन्तपा-  
 तिन्, spreading over the whole space of his lotus-like  
 mouth. सपत्नायनयस्मरणानुशयस्फुर, quivering with morti-  
 fication at the remembrance of the insult of the foe.  
 अभिराद्धदेवतावितीर्षवीजातिशय, having acquired immense  
 strength by the worship of the Deity. सुपात्रनिःक्षेपनिराकु-  
 लात्मन्, having the mind at rest by making over the de-

*posit to a proper person. ज्वोदितभमीनिमीलल्लवनावलमित,*  
*being clung to by the women who shut their eyes to the*  
*whirlpool now in state of great commotion. तोरवसङ्गभङ्गभ-*  
*यावनमील्लतक्केतन, having the standard lowered from the fear*  
*of its being broken by contact with the arches of the gates.*  
*महाभराभुमशिरस्सहस्रसाहायकययभुज, having the arms*  
*wearied with supporting the thousand heads (of the serpent)*  
*bowing down under the great weight. प्रवृद्धमन्त्राम्बुदधीरना-*  
*दल्लव्वायवाभ्यर्खचरैकहंस, (a conch) like a goose moving near*  
*the sea black with deep sounding heavy rumbling clouds.*  
*सदाम्भासमृहीतशिल्पविज्ञानसम्पत्प्रसर, abounding in the*  
*wealth of mechanical wisdom acquired by long experience.*  
*चलद्वारिधिवारिवीचिच्छटोच्छलच्छङ्खकुलाकुल, covered with*  
*shells thrown up by the waves of the rolling sea. अन्योन्य-*  
*मुखायसङ्गस्खलत्खलीन, having the bridles loose from the*  
*contact of the horses' mouths one with another. सयलसूता-*  
*यतरश्मिभुमयीवान्तसंसक्तयुग, having yokes fastened on their*  
*necks bent by the reins pulled up by the diligent drivers.*  
*उत्तालतालीवनसंप्रवृत्तसमीरसीमन्तितक्केतकीक, having the Pan-*  
*danus-impregnated wind moving through the woods of the*  
*high Tál trees. वनेभमस्तकनिखातनखायमुक्तमुक्ताफलप्रकरभाज्,*  
*having numerous pearls scattered by the paws that had*  
*torn open the heads of the wild elephants. अमीन्द्रकुल्लचर-*  
*कुल्लरगण्डकाशसंकान्तदानपयस्, having the scent of the tem-*  
*poral juice diffused by the rubbing of the cheeks of the*  
*elephant roaming in the mountain woods. उत्कलिकासह-*

छप्रतिक्षोत्प्लुतशेवणम्, *like the Valisneria constantly dashed on the shore by a thousand waves.* उत्क्षिप्तहस्तदत्तविधानपिण्डुखेदसुतिक्षपितबाहु, *having his arm wet with the juice of the oil cake placed in the palm of his uplifted hand.* विरहाग्निदलजृदयसुतास्रगनुक्षिप्त, *drenched in the streaming blood of the heart torn by the pangs of separation.* नवचन्द्रिकाकुसुमकीर्णतमःकवरीभृत्, *having the tresses of darkness covered with the flowers of moonlight.* कण्ठपरिवर्त्तिकलखरमून्यगानपर, *having a song destitute of all harmony abiding in her throat.* विगलितनवमुक्ताखूलाबास्याम्बुविन्दु, *having tear drops as large as the new-pearls scattered around.* प्रस्थानकालक्षमवेधकल्पनाद्यतच्छब्दोप, *spending a little time in adjusting the dress suitable to the journey.* आत्मीयनेमिक्षतसान्द्रमेदिनोरजश्चयाक्रान्तभय, *(steeds) afraid of being touched by the coarse dust of the earth produced from the wheels of their own chariots.* धूर्भङ्गसंचोभविदारितोष्टिकागलम्भधुञ्जावितदूरवर्त्मन, *having all the road streaming with honey flowing from the pots smashed by the concussion from the breaking of the carriage pole.* तिर्थक्कटज्ञाविमदाम्बुनिस्सगाविपूर्यमाणश्रवणोदर, *having the inside of the ears filled with the streams of juice flowing from the temples.*

The above may be regarded as a fair specimen of the compounds used in poetry and ordinary prose ; though in the latter words of a much greater length are occasionally introduced. In prose the compounds

may be said to vary from about five to five hundred syllables. Without going to the extreme length to which these words may be drawn out, we shall select one from a school-book called the Málá, written by Shambhu Bhaṭṭa, which consists of between three and four hundred syllables ; this will be sufficient to shew that compound words may be carried to any extent a writer pleases. श्रीमद्गुण्डारकवृन्दवन्दितश्रीगोविन्दपदद्वन्द्व-

रविन्दस्यन्दमानमकरन्दपानानन्दितमनोमैन्दनानादिदेशागतवज्र-  
विद्यार्थिसार्थसम्प्रदानकविविधविद्यावितरणदासदाचाराचरणब्राह्म-  
ण्यसौजन्यजन्ययशस्वन्मन्त्रिकाधवलीकृतदिक्पण्डितद्विजकुलकमलवन-  
विकचनविकर्त्तनतार्किककुञ्जरनिकरनिराकरणिपुण्यवेदान्तवनकेश-  
रिस्मार्त्तत्रातपरिकल्पितपृथग्विधविधिप्रतिषेधसन्दोहध्वान्तविध्वंसनमै-  
मांसिकमार्तण्डसाङ्ख्यसङ्ख्यानसङ्ख्यावत्समुदयसमयशाखिसमुन्मूलनसम्ब-  
र्त्तसमयसमीरणसभाष्यशारीरकमीमांसामहामणीषिमहोदयमहानु-  
भवमहाप्रभावमहामहोपाध्यायमहौदार्यमहाधैर्यमहाचातुर्यचातु-  
र्वेदसन्दर्भव्याख्यानन्यक्तसुराचार्यश्रौतस्मार्त्तादिनिष्कामकर्म्मणुष्ठा-

ननिर्म्मलान्तःकरणश्रवणमनननिधिध्यासनाभ्यसनजनितवेदान्तसिद्धा-  
न्तसिद्धादैतब्रह्मज्ञानदृष्टीकृतविषयसदाश्रयसकललोकसम्मानितशि-  
ष्यसमूहसमाराधितचरणकमलश्रील—ओवेदगर्भाचार्यवर्यप्रपदपद्मेषु  
प्रणतिरस्तु, *salutation to the lily feet of the venerable teacher*  
*Véda-garbha ; the most excellent ; whose lotus feet are*  
*adored by all his disciples ; who is revered by all the*  
*good ; who regards not the things of the world a straw,*  
*through his knowledge of the only true God whose exist-*  
*ence is demonstrated in the Védánt by undeniable ar-*

*guments which have originated from the practice of much meditation, thought and hearing (of the Védas) ; whose heart is purified by the practice of disinterested works taught by the law and the Védas ; who excels the teacher of the gods in all the subjects contained in the four Védas ; the most skilful ; the most patient ; the most generous ; the most excellent of teachers ; the most honourable ; the most experienced ; the most prosperous ; the great adept in the Mīmāṃsā system of philosophy, together with its commentaries, which is a final destroying blast tearing up by the roots all the tree-like arguments of the teachers of the different branches of the Sāṅkhya system ; the sun of the Mīmāṃsā system destroying the darkness of all the various contradictory precepts contained in the law ; the bold lion of the Védānt system, able to tear in pieces all the elephants of logic ; the sun which expands all the lotus-like Brāhmanical race ; filling the wide world with the white rays of his moon-like fame which has sprung from his kindness, Brāhmanical descent, constant practice of virtue, and impartation of the various sciences to the numerous scholars come to him from various surrounding countries ; the intellectual busy bee delighting to sip the nectar flowing from the lotus feet of the glorious Govinda who is adored by all the great gods.*

## SECTION III.

## OF COMPOUND VERBS.

Compound verbs are principally formed by prefixing one or more prepositions to the verbal root; as, *ह*, to steal, or do by force.

*अनुह*, to steal after, imitate. *अपह*, to steal from, rob. *अभिह*, to steal before, assault, rob. *अवह*, to steal off. *आह*, to attract, prepare, eat. *उड्*, to raise up, deliver. *उपह*, to give. *नीह*, to freeze. *निह्*, to steal out, extract. *परिह*, to quit, abuse. *प्रह*, to persecute, strike. *प्रतीह*, to keep watch. *विह*, to play, wander about. *संह*, to kill, destroy. *अभ्युड्*, to raise up, deliver. *अथाह*, to reason, argue. *उदाह*, to illustrate. *उपसंह*, to finish, withdraw. *निराह*, to fast. *प्रतिसंह*, to disregard, abandon. *प्रत्याह*, to meditate, think abstractedly. *व्यतिह*, to steal mutually. *व्यवह*, to be customary. *व्याह*, to speak. *सम्यह*, to fight. *समाह*, to unite. *समुपह*, to give, collect. *समुदाह*, to relate. *समभिव्याह*, to speak in concert.

Verbs beginning with *ह* preceded by a preposition ending with *च* or *च्वा* require *vridhhi*; those beginning with *र* or *ञो* undergo no change; nominal verbs admit both forms. As, *अप+हृच्छति=अपाहृच्छति*, he runs away; *प्र+रज्जते=प्रेज्जते*, he trembles; *परा+चोक्षति=परोक्षति*, he escapes. *रश्जते* and *रति* form exceptions; as, *उपैश्जते*, he increases a little; *अवैति*, he knows.

*ह*, with *उप*, *परि*, and *सं*, inserts *स*; but not with *उप*, when it means to abuse or slander. As, *उपस्क्रुञ्जते*, he transmutes; *उपकुञ्जते*, he abuses.

*कृ* with *अप* Mid. voice inserts *स*; as, *आपस्क्रिञ्जते*, the dog scratches.

Verbs beginning with न and स in the list of roots do not change them, according to rule, when united with a preposition ; as, परिनट्, *dance well* ; परिह, *go round*.

अन, *to live*, शिञ्, शिस्—इ, *to kiss*, शिदु—इ, *to slander*, स्फुर and स्फुल्, *to expand*, and स्रम्, *to go*, have two forms ; as, प्राणिति or प्राणिति, निष्कुरति or निष्कुरति. बह्, *to be able*, बवि, *to sew*, स्रम्, *to trickle*, and स्रम्, *to embrace*, admit of two forms, when the augment अ is prefixed ; as, अयहत् or अयहत्.

When ह is changed to न, it is not changed again to its original form after इत् ; as, बह्, *to clothe*, नहति, दुर्नहति. The preposition नि, preceded by another preposition, may be changed to न according to Rule X. page 21 ; but admits of two forms ; as, चित्, *to know*, प्रचि, चेतति or प्रनिचेतति. With गद्, *to speak*, चि, *to collect*, दा, *to give*, दिह्, *to mark*, द्रा, *to sleep*, नद्, *to sound*, पत् or पद्, *to move*, खा, *to eat*, या, वा, *to go*, मा, *to measure*, वप्, *to sow*, बह्, *to get*, वे, *to kill*, मस्, *to quiet*, हन्, *to kill*, it is always changed ; with verbs beginning with क or ख, or ending with ष्, it is never changed. As, प्रणिगदति ; प्रनिगदति.

अति and सु, when used to express the excellence of an action, अवि and परि when used to signify motion, and अपि when used as a conjunction, do not require स to be changed to ष according to Rule XI. page 22. As, अतिस्तुत, *excellently well praised* ; अविसेवति, *he goes* ; अपिसिद्धति, *he also waters it*.

षिच्, *serve*, when inflected, does not again change स to ष after any preposition besides नि, परि, or वि, or in the Indefinite Causal ; as, प्रतिसेवति, पर्यसेवति. So सद्, *to move*, with प्रति ; बह्, *to endure*, in the Fut. when इ is not inserted ; and बु in the 2d Fut. ; as, प्रतिषोदति, निषोढा, and निषोद्यति. अन् with अन् meaning *to eat*, and हम्—इ with अन् or अप meaning *to be strong or near*, change the स to ष ; as, खनति, अवखनति ; अवहन्ते, Perf. वितहन्ते.

Some compound verbs are formed by prefixing a noun, adjective, or adverb to the verbs अस् or भू, *to be*, and क्, *to do*. The final अ or आ of the word becomes ई ; उ becomes ऊ ; and ऋ becomes री. As, कृष्णीभवति, *it becomes*

*black* ; लघूकरोति, *he makes (it) light or short* ; मात्रीकरोति, *he makes (her) his mother* ; बहिष्करोति, *he extracts*.

अरुम्, *the breast*, अक्षुस्, *the eye*, मनस्, *the mind*, रजस्, *dust*, and रश्म, *a desert*, drop the final स ; as, सुमन्तिकरोति, *he makes approved*.

सान् added signifies *entirely* ; as, काष्ठं भस्मसान्करोति, *he reduces the wood entirely to ashes* ; जलसान्सम्यस्यते, *it becomes entirely water*.

Words of more than one syllable meaning, inarticulate sounds, drop the final consonant, and change अ to आ ; as, पटपटाकरोति, *it makes the noise patat patat*. With इति, पटदिति, पटत्पटदितिकरोति.

Numerals in तीय or गुण are used with क्त्वा in reference to husbandry ; as, द्वितीयाकरोति or द्विगुणाकरोति, *he ploughs twice* ; बीजाकरोति, *he ploughs in the seed* ; and सम्माकरोति, *he returns on the furrows*.

There are a few others used with क्त्वा which change their final अ to आ ; as, दुःखाकरोति, *he afflicts* ; निष्काकरोति, *he takes away a part* ; निष्पन्नाकरोति, *he transfixes with a fledged arrow*, or निष्पन्नकरोति, *he makes leafless* ; प्रियाकरोति, *he acts kindly* ; भद्राकरोति, *he does well* ; शूलाकरोति, *he cooks with a fork* ; सत्याकरोति, *he deals truly* ; समयकरोति, *he spends his time* ; सुखाकरोति, *he makes happy*.

A few are formed by uniting two Imperative moods together, and changing the final अ of the last to आ ; as, अन्नीतपिवता, *eat and drink* ; i. e. *continue to do so* ; उत्पतनिपता, *go on jumping up and down*.

The object is sometimes affixed to the 2nd person sing. of the Imperative mood ; as, उज्जहिष्मन्, *cut off the tuft*, i. e. *Again and again I say, Cut off the tuft*. भिन्दिसवसा, *Do break the salt*.

#### SECTION IV.

#### OF COMPOUND ADVERBS. (Avyayībhāva).

Compound adverbs are formed by prefixing some indeclinable word to a noun. When the noun ends

with अ, ( ' ) *anuswar* is affixed ; as, अनुज्येष्ठं, *according to seniority* ; अतियौवनं, *when the season of youth is past* ; अभिमुनि, *before the sage* ; यथान्यायं, *according to what is right* ; यावच्छक्यं or यथाशक्ति, *to the utmost of one's ability* ; जगामानुपुरोहितं, *he went after the priest*.

A numeral adjective is not unfrequently prefixed, and इ added ; as, द्विदण्डि, *with two sticks* ; द्विमुषलि, *with two pestles* ; उभाङ्गलि, *with the palms joined*. उभय, with अङ्गलि, कर्ण, *an ear*, दन्त, *a tooth*, पाणि or हस्त, *a hand*, becomes उभा ; as, उभाङ्गलि, *with both hands*.

Sometimes the indeclinable word is affixed ; as, अक्षपरि, *beat at the play of dice* ; खपप्रति, *for a few split peas*. शलाकापरि, *beat at the play of sticks*. परि is thus used after एक, द्वि, त्रि, and चतुर ; as, एकपरि, *beat by one*. अग्रे, *before*, अन्तर्, *within*, पारे, *over*, and मध्ये, *in*, are used before or after the word ; thus काशीमध्ये or मध्येकाशी, *in Káshí*.

These words after the preposition are often found in the 3rd, 5th, and 7th cases ; as, उपकुक्षं, उपकुक्षेन or उपकुक्षे, *near the jar* ; आपा-टालिपुत्रात्, *from as far as Patali-putra*.

Words ending with घ्—प् have two forms ; as, उपसमिध् or उपसमिधं, *near the sacrificial wood*. Some have only the latter form ; as, उपशरदं, *near autumn* ; प्रतिविप्रां, *towards the river Viprás*.

A few ending with a vowel have two forms ; as, अभ्यग्नि or अभ्यग्निं, *near or about the fire* ; उपनदि or उपनदं, *near the river*.

Neuter nouns ending with न् have two forms ; others only one. As, उपचर्म or उपचर्मन्, *by the leather* ; अध्यात्म, *over one's self*.

Some are irregular ; as, जरा उपजरसं, *nearly worn out* ; अक्षि, अन्वक्षं, *evidently* ; परोक्षं, *out of sight* ; इर, स्वैर, *voluntarily* ; रजसु, *like dust* ; श्वन्, उपश्वन्, *like a dog* ; प्रसृगं or विसृगं, *when the deer is past* ; लूनयवं, *when the barley is cut* ; आद्यतिसमं, *when the year is past*.

## PART III.

# SYNTAX.

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THIS part of Grammar treats of the connection that exists between the different words in a sentence. It is divided into Concord (Vishéshana) and Government (Káraka): the former being the agreement which subsists among the different words or members of the sentence; and the latter, the effect which is produced on one word or member of the sentence by the influence of another.

It is not necessary, in order to explain the nature of the above principles, to discuss them separately; particularly as all the rules which relate to them, may be referred to with much greater facility, by regularly tracing their operation in the different sorts of words used in a sentence.

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## OF THE SYNTAX OF NOUNS.

Under this head is described simply the influence which **one** noun has upon another. The meaning

of the nouns in connection, or the connection which they have with each other, must determine the case to be used.

### RULE I.

When two nouns refer to the same person or thing, they are put in the same case ; when they refer to a different person or thing, the one that is the originator, possessor or part of the other, or which has some connection with it, is put in the Possessive case :—as,

परमेश्वरः पाता, *God the preserver.* वशिष्ठं राजपुरोहितं प्रति, *to Vashishtha the king's priest.* दास्याः पुत्रः, *the son of a slave.* पितुः प्रतिज्ञा, *a father's promise.* प्रभो वीक्ष्य, *a master's word.*

1. The Possessive is sometimes governed by a part of a compound noun that follows ; as, महामुनीनाम् अन्वेषणीयचरणौ, *the feet sought by the great sages.* वाचाम् अगोचरचरित्रविचित्रताय तस्मै नमः, *salutation to him for the sake of variety in the history difficult to be expressed by words.*

2. All words used to express some accompaniment are put in the Instrumental case ; as, भूषाभिः शिवः, *Shiva with his ornaments.* उदकं काञ्चनैर्घटैः, *the water with*

*the golden pitchers. गत्वासदूरमध्वानं रथयानाश्चकुञ्जरैः, having gone a long way with the chariots, vehicles, horses, and elephants. किन्तु कार्यं मम राज्येन, what have I to do with a kingdom ?*

The same idea may be expressed by prefixing **स** for **सह**, *with*, and making the word an adjective ; as, **सरथयानाश्चकुञ्जरः**.

3. All nouns used acquisitively are generally put in the Dative case ; as, **जगतो हिताय**, *for the good of the world. तदभिधानाय*, *for the explaining of this. आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा*, *the first is for a laughing stock in old age, the second is always honored.*

4. When the cause or reason of any thing is to be expressed by the noun, it is generally put in the Ablative case ; as, **स्नेहात् परमदुःखितः**, *greatly troubled on account of his affection. त्वरिता राजशासनात्*, *they were expeditious on account of the king's command. नित्य-खाध्यायशीलत्वान्नान्यत् कुर्वन्ति किञ्चन*, *from being constantly devoted to reading they did nothing else. अनुत्तममहार्थ-त्वादनर्घत्वादक्षयत्वाच्च*, *it is invaluable, because it cannot be stolen, purchased, or destroyed.*

5. The Possessive or Instrumental case is used with **अन्तरं** to express the difference between two persons or things ; as, **देव्या मातुश्च महदन्तरं**, *there is a great difference between a goddess and a mother. त्वया समुद्रेण च महदन्तरं*, *there is a great difference between thee and the sea.*

## RULE II.

When a noun refers to time and place, or has a relation to some other noun used in the sentence, it is put in the Locative case ; as,

प्रभातसमये दिवसे च त्रयोदशे, *early in the morning and on the 13th day.* सन्धिं कृत्वा तु ये चौराः रात्रौ कुर्वन्ति तस्कराः, *thieves who break through at night and steal.* महीतले ऽस्ति, *it is on the ground.* युद्धस्थले स्थितः, *standing in the field of battle.* पाटवं संस्कृतोक्तिषु, *expertness in Sanscrit idioms.* पिशुनवाक्येष्वभिरुचिः, *pleasure in the words of tale-bearers.* व्याचं भूमिपे, *reproach in regard to the king.*

1. When duration through a certain space of time is meant, the noun is frequently put in the Obj. case ; as, रजनीं षष्ठीं, *during the sixth night.* सत्रं स्वर्गाय लोकाय सहस्रसममासत, *they sat through a 1000 years' vow for the heavenly world.* अभक्षयद्वर्षशतं वायुमात्रं भुजङ्गवत्, *he like a serpent fed on air alone for a hundred years.* अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह, *Rāma stayed there that night with the people.* षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलं, *he ruled the world thirty-six thousand years.*

Sometimes the Ablative is used ; as, भुञ्जीया ह्यङ्गि वा अद्यात्, *eat after two or three days.*

2. Nouns which relate to distance of place are used with the verb *to be* in the Nom. case ; when they

signify a certain space travelled through, they are put in the Obj. case; in all other instances they may be used in the Abl. or Loc. case. As, सोमनाथाच्छ्रितं क्रीष्णाः कृष्णः, *Krishna is a hundred miles from Somandtha.* भृत्यैरन्वितः क्रीष्णं, *he was attended by his servants a mile.* भूम्नो योजनबलदोर्क्षयश्चेन्नक्षत्राद्विधुः, *he who is placed on the earth can see the sun at the distance of 400,000 miles, and the moon at twice that distance.*

The name of the star under which any thing happens may be in the Instrumental or Locative case; as, रोहिण्या रोहिण्यामभवत् कृष्णः, *Krishna was (born) under the star Rohini.*

3. Sometimes the relation of one noun to another is expressed by the Objective case; as, राघवं स्नेहबन्धनात्, *from the tie of affection to Rāma.* ब्रह्महत्यामिवाधर्मात् समुद्रः, *like Samudra for his wickedness in killing a brákhman.*

4. When the noun has a relation to a whole clause or sentence, both it and the words which qualify it, are put in the Loc. case;\* as, विमले सूर्ये सुखं सन्तरिवौ मया, *when the sun was clear they were both conveyed over by me in safety.* वृत्ते दशरथे राज्ञि त्वां दृष्ट्वा पुत्रं जीवते, *since the king Dasharatha is dead, seeing thee, O son, I live.*

\* This, which is commonly called the case absolute, might with equal propriety be called the case dependent.

There are instances in which the Nominative is used where the Locative might be employed ; as, सूतनन्दनः । तमाश्रमननुप्राप्तेनैमिशारण्यवासिनां । शिवाः श्रोतुं कथास्तत्र परिवव्रुक्षुः । *when the son of Suta had arrived at the hermitage of those who inhabited the wood Naimésa, the sages there surrounded him to hear his wonderful words.* It might have been, सूतनन्दे तमाश्रमननुप्राप्ते.

## OF THE SYNTAX OF ADJECTIVES.

### RULE III.

Adjectives, and words used adjectively, must agree with the nouns which they qualify, in gender, number, and case ; as, भद्रः नरः, *a good man.* सुन्दरी नारी, *a beautiful woman.* उत्तमं कुलं, *an excellent family.* कोहेतुः, *what cause ?* अयं हेतुः, *this cause.* यत् कारणं, *which reason.* एताः स्त्रियः, *these women.*

1. When two or more nouns of different genders are qualified by one adjective, the adjective must agree with that to which it stands the nearest. Care is not always taken to place the leading gender nearest. As, स्त्री पुमान्वापि दत्तान्तबलमोहितः, *a man or woman infatuated by the power of fate.* शक्या निद्रा मया खल्वं जीवितानि सुखानि वा, *can sleep or any earthly comforts be enjoyed by me ?* अहस्रैव मदीयाश्च सर्वे तव वशानुगाः, *both I and mine are all subject to you.* उद्वेगः कलहः कण्डूः सेव्यमानाश्च वर्द्धन्ते, *grief, quarrels, and the itch, increase by being indulged.* महेशुघी धनुर्भीमं, *a terrible bow and quiver.*

2. If the nouns are of different genders and numbers, and the qualifying word is not near to them, it takes the leading gender, and agrees with them all collectively ; as, वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः। अप्यकार्यं शतं कृत्वा भर्त्तव्या मनुरब्रवीत् ॥ *Manu has said, "An aged father and mother, a faithful wife, and an infant son, must be supported, even if it is by doing a hundred wrong things."*

3. When the several nouns are of the same gender, the adjective may agree with them all collectively, or with the nearest one individually ; as, प्रयोजयितानुमन्ता कर्त्ता चेति सर्वे स्वर्गनरकभोक्ताः or सर्वः स्वर्गनरकभोक्ता, *the instigator, the encourager, and the perpetrator, will all go to heaven or hell.*

4. Two nouns in the singular may have the adjective agreeing with them in the dual, and three or more may have it agreeing with them in the plural ; as, राजानं मातरश्चैव ददर्शानुगतौ पथि, *he saw the king and his mother coming on the way.* उत्तमश्च ध्रुवश्चोभाक् अन्योन्यं प्रेमविह्वलौ, *Uttama and Dhruva both loving each other.* आचार्यश्च पिताचैव माता भ्राता च पूर्वजः। नार्त्तेनाप्यवमन्तव्याः, *a teacher, a father, a mother, and an elder brother are not to be despised, though one may be pained by them.*

5. Adjectives frequently supply the place of substantives, the substantive which they qualify being

understood ; as, स्वामी सर्वेषां, *the lord of all*, i. e. सर्वेषां भूतानां, *of all creatures*. सर्वे तं तिरस्कुर्वन्ति, *all reproached him*. सर्वस्य लोचनं शास्त्रं, *the shāstra is the eye of every one*. वरमेकगुणी पुत्रः, *one distinguished son is a good (thing)*. नहि तापयितुं शक्यं सागराभ्यः, *it is not a possible (thing) to dry up the waters of the sea*.

Upon this principle the adjective is neuter while the noun is masculine or feminine ; as, पवित्रं विदुषां हि वाक्, *the word of the wise is a holy (thing)*.

6. When the substantive is not expressed, the adjectives, &c. agree with those words which supply its place ; as, कश्चित् एवम्भूतो विद्वान्, *Is any one so wise ?* अस्माकं कौतुकजुषामायुः परं क्षीयते, *the life of us enjoying pleasure passes away agreeably*. रूपयौवनसम्पन्ना विशालकुलसम्भवाः । विद्याहीना न शोभन्ते, *they who are possessed of beauty and youth, and they who are of honourable parentage, are still deformed, if destitute of learning*.

7. Words qualifying a whole sentence are frequently put in the singular number, neuter gender ; as, वेत्स्य त्वं तत् सर्वं, *thou knowest all this*, (i. e. the purānas and holy shāstras before enumerated.) रहस्यमेदोवाच्चाच नैकृष्यं चलचित्ता । क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणं, *divulging a secret, begging, cruelty, instability, anger, falsehood, gaming, these are faults in a friend*.

8. Numerals in the singular, above 20, agree with

nouns in the plural; as, स पर्यायेण यातीमान् नरकानि-  
विंशतिम्, *he will go to one and twenty hells in succession.*

#### RULE IV.

Adjectives used comparatively require the Ablative; those used superlatively and numerals used partitively require the possessive case; as,

नहि रामात् प्रियतरो ममस्ति भूवि कश्चन, *there is no one in the world dearer to me than Rāma.* एकाङ्गहीनं ह्यस्त्रेण जीवितं मरणाद्वरं, *life deprived of one member by a weapon, is better than death.* निःसारत्वास्तघीयसः, *they are lighter than vanity.* मनुष्याणां शूरतमः, *the bravest of men.* पञ्च नावां शतानि, *five hundred of the boats.* शतसहस्राण्यश्वानां समाहूतानि, *a hundred thousand of the horses were mounted.*

1. Adjectives in the positive state have the same government as those in the comparative and superlative degrees, when they have a comparative or superlative idea attached to them; as, प्रेषाच्च कः परः, *and who is lower than a servant?* कोमूढः सेवकादन्यः, *who is a greater fool than a servant?* विवादात् द्विगुणं दमं, *a fine double the value of the thing in dispute.* पूर्वः ह्यष्टाद्रामो ऽवरो गदः, *Rāma was before Krishna, Gada after him.* प्रियं चेद् भरतस्येतत् रामप्रवासनं भवेत् । मास्म मे भरतः कार्षीत् प्रेतहृत्यं गतायुषः, *if the banishment of Rāma is agreeable to Bharata, may Bharata never perform my funeral rites,*

when I am dead. सरिताम्बर, the chief of rivers. वाग्नि-  
दाम्बरः, one of the first rate orators.

2. For the Ablative, the Instrumental or Possessive is sometimes used; and instead of the Possessive, the Ablative or Locative; as, मम प्राणैः प्रियतरः, he is dearer to me than life. पुंसानुजः, younger than the man. अन्येषां दुष्करतरं, very difficult to be attained by others. न ह्यकार्य-  
तमं किञ्चित् तव देवीह विद्यते, there is nothing here, good lady, that comes amiss to thee. अवलिते न जानासि त्वत्तः प्रियतमो मम, O imperious (queen,) you know not any one more beloved by me than yourself. श्रेष्ठः क्षपाक्षुषु, he is the chief of the merciful ones. क्रोशेष्वायुते, ten thousand miles. नृषु भूरतमः, the bravest of men.

3. Numerals not used partitively are put in apposition with the noun which they qualify; as, सहस्रं मनुष्याः, men a thousand: partitively सहस्रं मनुष्याणां, a thousand of the men.

4. The following are the principal adjectives which, in the positive state, require the ablative case, viz. अन्य इतर, other, नेतर, no other, अधर अवर, posterior, west, अन्तर वहिर्, outward, अपर, inferior, other, उत्तर, subsequent, north, दक्षिण, right, south, पर, after, पूर्व, before, east; as, नगरादुत्तरं, north of the city, ग्रामाद्वहिः, out of the village, पक्षेदात्पूर्वं, before the excision of the wings.

5. वरं and न are frequently used to express comparison, and supply the place of the comparative degree; as, वरं वासो ऽरख्ये न पुनरविवेकाधिपपुरे, *a dwelling in the wilderness is good, but not so one in the city of an ignorant ruler, i. e. a dwelling in the wilderness is better than one, &c.* अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः, *the unborn, the dead, and the fool; of these the former are better than the last.*

In some instances the last noun is in the Instrumental case; as, वरमेकागुणो पुत्रो न च सृष्टेश्चतैरपि, *one good son is better than a hundred foolish ones.*

अधिक, *more*, takes the Instrumental, Ablative, Possessive, or Locative case; as, युतै हि तासामधिकोपि सो ऽभवत्, *he was even more to them than their sons.* कुडवात् or कुडवे ऽधिकः प्रस्थः, *a prastha holds more than a kurava.* तेषामष्टयधिकामासा पञ्च च द्वादशवर्षाः, *five months and twelve nights more than those (years).*

## RULE V.

Adjectives expressive of some peculiar quality in a person, place or thing, require the Locative case; most others require the Possessive; as,

कण्ठे कालः, *black in the throat.* गृहे प्रगल्भः, *active at home.* वेदेऽधीती, *learned in the Vēda.* जनकस्य कुले जाता, *born in the family of Janaka.* सर्वभूतहिते रतः, *devoted to the good of all.* लक्ष्म्याः कामुकः, *desirous of prosperity.* सुखानामुचितः, *worthy of happiness.* तवानुवशः or तव वशानुगः, *subject to thee.* सामान्यमेतत् पशुभिर्नराणां, *this is common to men with the brutes.* सम्मतः

सर्वलोकस्य सः, *he was beloved by all the people.* पितृणामनृण-  
श्चैव सः, *so he is out of debt to his ancestors.* उदयविपदो  
निराकुलं *undisturbed alike by prosperity or adversity.*  
जन्मवेषतपसां विरोधिनी, (she is) *opposed to your birth,*  
*dress and austerities.*

1. Adjectives signifying *fulness* or *want*; and those which are used to express some defect in the body, require the Instrumental case; as, परमवारिणा पूर्णघटं, *a jar full of good water.* फलैर्गन्धुः, *coveting fruit.* पित्रा च मात्रा च शून्यं पुरमिदं मम, *this city is destitute of my father and mother.* अक्ष्णा काणः, *blind of one eye.* पादेन खल्लः, *lame in the foot.* एष्टेण कुञ्जः, *bent in the back.* उभाभ्यां रहितः, *deprived of both.*

The former sometimes take the possessive; as, मधुन इव पथं, *as full of wine or nectar.*

2. Adjectives expressive of *likeness*, *equality*, and a few others, admit either the Instrumental or Possessive case; as, त्वया तुल्यः or त्वया समः, *he is like thee.* तस्यानु-  
रूपः, *like him.* चन्द्रस्य कल्पः, *like the moon.* सर्वस्य समः, *he is equal to all.* सुखानामुचितस्यैव दुःखैरनुचितस्य च, *respecting him who is deserving of happiness and not of misery.* त्वया तुल्यं सुहृदं नोपलक्ष्ये, *I never saw a friend like you.*

उत्सुक, *anxious*, and प्रसित, *attentive*, take the Instrumental or Locative case; as, तेजस्त्रिभिरत्युक्तानां, (the ladies) *anxious for the renowned heroes.* केशैः or केशेषु प्रसिता, *attentive to her hair.*

कुशल, *expert*, आयुक्त, *appointed*, and प्रसूत, *produced*, take the Possessive or Locative case; as, केलौ, or केलौ कुशलः, *expert at play, &c.*

निपुण, *clever, dutiful*, and साधु, *pious*, take the locative, or a prepositional ; as, पितरि निपुणः or पितरं प्रति निपुणः, *dutiful to his father*.

3. Adjectives formed from Optative verbs, and many verbal adjectives, being construed like participles, take the Objective case ; as, पितरं दिदृक्षुः, *desirous of seeing his father*. निदेशं चिकीर्षुः, *anxious to give orders*. श्वापदं किञ्चिज्जिघांसुः, *wishing to kill some quadruped*. सविनुः परिभावुकैर्मरीचीन्, (by clouds) *overpowering the rays of the sun*. भर्तारम् अनुसंरक्ता, *she was devoted to her husband*. तवास्मि मां घातकम् अप्युपेक्षसे, *I am thine ; yet thou sparest him destroying me*. युद्धमनुचितभियोऽभिलासुक्ताः, *fearless and desiring war*. कर्त्ता लोकां, *making the worlds*. ग्रामं गामी, *going to the village*. पत्नीमलङ्कारिष्णुः, *adorning the wife*.

## OF THE SYNTAX OF PRONOUNS.

### RULE VI.

Pronouns must agree with their antecedents, or the words for which they stand, in gender, number, and person ; as,

देशं भरद्वाजो यमब्रवीत्, *the country which Bharadwaja mentioned*. धर्मशास्त्राणि यानि वेद, *the sacred shāstras which he knows*. पिता वैरी येन बालो न पाठितः, *that father is an enemy by whom the child is not instructed*. क्व वशीकुर्वते, *whom does she not subdue ?* यस्त्वमिच्छसि गन्तुं, *thou who desirest to go*. एवं यो नरः कर्त्तुमिच्छति, *the man who desires to act thus*.

1. When the relative and antecedent correspond with each other in the sentence, the relative is generally placed first, and in some instances the antecedent is omitted ; as, यो भक्तिं करोति स ईश्वरमाप्नोति, *he who believes, finds God.* यो भिक्षां दास्यति स स्वर्गं यास्यति, *he who gives alms, will go to heaven.* भुङ्क्ते जनो यत् परदुःखदस्तत्, *what trouble a person gives to others, that he will suffer himself.* यच्च रामं न पश्येत्तु यच्च रामो न पश्यति । निन्दितः सर्वलोकेषु, *he who could not see Rāma, and whom Rāma did not see, was despised among all the people.*

2. The relative pronoun is sometimes used like an Adjective pronoun of the indefinite kind ; as, यो यदिच्छति, *whatever any one wishes.* वृणीहि कामं नृप यद् मनोगतं, *ask freely, Sir, for what is in your mind.*

3. When not particularly emphatic, the Personal pronouns may be omitted at the pleasure of the writer, the terminations of the verb being always sufficient to express the different persons ; as, करोमि, *I do.* करोषि, *thou doest.* करोति, *he does.* कुर्वन्ति, *they do.*

4. तद् is frequently used as a Demonstrative pronoun, in which case it is equivalent to the definite article *the* ; as, स राजा चिन्तयामास, *the king reflected.* स च वृद्धपतिरब्रवीत्, *and the aged husband said.*

In poetry it is not always particularly emphatic ; as, से सः, *I.* स रामः पितरं कृत्वा प्रदक्षिणं ययौ, *Rāma having circumambulated his father, departed.*

5. The Possessive case of the Personal pronoun is commonly used in preference to the Adjective pronoun of the Possessive kind, and is governed by the noun with which it is connected; as, मदीयं or मम वाक्यं, *my word*. तस्य धनं, *his wealth*.

6. The Honorific pronoun, when used as a nominative, is of the third person, and when used to express great respect, is put in the plural number; as, दानधर्मादिकं करोतु भवान्, *do thou practise charity, virtue, &c.* भवद्भ्यो धर्मं श्रोतुमिहागतः, *I am come hither to hear of virtue from thee*.

7. The Indefinite pronoun एक, *one*, when construed with the singular number, supplies the place of the indefinite article *a*; when used in the plural it signifies *some*; as, एको नरः, *a man*. एको वृद्धयात्रः, *an old tiger*. ह्यतिभिः हतदृष्टिभ्यः खजमेके भुजगं यथापरे, *bewildered in their sight by the jugglers, some (thought it) a necklace, and others a serpent*.

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## OF THE SYNTAX OF VERBS.

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### RULE VII.

A verb must agree with its Nominative case, expressed or understood, in number and person; as,

अहं वदामि, *I declare*. ब्रूहि नः, *do thou tell us*. स इदमवचनमब्रवीत्, *he spoke this word*. ऋषय ऊचुः, *the sages*

said. *को वा न श्रुणुयात्, who has not heard? उत्सवे यस्य स नैव यस्मिन्निति स बान्धवः, he is a friend who is faithful both in prosperity and adversity. उत्सङ्गितान्यवृषभाः सरितां नदन्तो रोधांसि धीरमवचस्वरिरे महोक्षाः, other mighty bulls bellowing aloud were butting the banks of the river.*

1. In the regular construction of a sentence, the Nominative case is placed first, then the Objective or any other Oblique case, and finally the Verb; as, ततः सङ्जीवकः खेच्छाहारविहारं कृत्वा चरन् बान्धवः दृष्टमुखाङ्गो बलवान् ननाद, *then the bull Sanjivaka roving at pleasure, wandering through the wood, fat and strong, began to bellow.* The rule, however, is not rigidly observed, as will be seen by the examples adduced throughout the Syntax.

2. Two nouns in the singular number joined together by a copulative conjunction may have the verb in the singular number; as, जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः । धनाशा जीविताशा च जीर्यतेऽपि न जीर्यति ॥ *the hair of one growing old may decay, and his teeth may decay, but the hope of wealth and the hope of life never decay.*

3. Nouns dual must always have a verb, &c. in the dual number to agree with them; as, सङ्क्रमते ताव-  
पायानपेक्षौ सेनाभ्यो धीरनादौ ख्ये ॥ *the armies like seas, loud resounding, and fearless of death, rushed together.*

किष्किन्ध्यां रामसुग्रीवौ जम्भुल्लौ गुहां तदा । *then Rāma and Sugrīva entered the cave Kiṣkindhya.*

4. When more than two nouns in the singular, are joined together by a copulative conjunction, they must have the verb in the plural ; but when joined together by a disjunctive conjunction, or a preposition, they must have it in the singular ; as, कैकेयी च सुमित्रा च कौशल्या च यशस्विनी । ययुः, *Kaikéyi, Súmitrá, and the renowned Kaushalyá followed.* स्त्री पुमान् वा सुविपश्चिदपि न वेत्ति, *neither woman, nor man, however wise, knows.* अहं रामो ऽथवा राजा लक्ष्मणो वा मरिष्यति, *therefore either I, or Rāma, or the king, or Lakshmana, shall die.* अयम्बशिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति, *the divine Vashishṭha, together with the brāhmanas, is waiting.*

5. The verb *to be*, and verbs passive signifying *to be made, called, appointed, &c.* admit a nominative case before and after them ; in affirmative sentences the verb *to be* is generally omitted. As, एष चास्ति षष्ठो मासः, *and this is the sixth month.* राज्ञः प्रजापालनं परमधर्मः, *the preservation of his subjects (is) the most important duty of a king.* द्रवत्वात् सर्वलोहानां निमित्तान्मृगपक्षिणां । भयाङ्कोभाच्च मूर्खाणां सङ्गतं दर्शनात् सतां । *the union of all metals (is) from their ductility ; of beasts and birds from instinct ; of fools from fear and avarice ; of good men from experience.* तैः आ क्रियते राजा, *a dog is made king by them.*

## RULE VIII.

Transitive verbs, whether Common, Active, or Dependent, govern the Objective case ; as,

हिन्यि मम बन्धनं, *cut asunder my bonds.* राज्यं गृह्णातु, *receive the kingdom.* दधुः शंखं, *they blew the shell.* कं श्रीर्न दर्पयति कं न निहन्ति मृत्युः, *whom does not prosperity elate ? whom does not death destroy ?* सत्वरं त्रायस्व मां, *save me quickly.* यद्दृतं तदशेषत आचक्षते, *he related minutely all that happened.*

Verbs meaning *to be, become, be ashamed, be agreeable, be pure, be afraid, be old, be mad, be weary, be foolish, be angry, be proud, play, shine, stand, lie, sit, dwell, awake, sleep, increase, decay, enter, go out, live, die, laugh, cry, fly, flee, rise, set, run, wander, bathe, sink, and fight*, are intransitive, and do not govern the Objective case.

1. Nouns of *place* and *time* are found in connection with intransitive verbs in the objective case ; as, कुरून् स्वपिति, *he sleeps among the Kurus.* क्रोशं प्रतिष्ठते, *he proceeds a krósh.*

2. Some intransitive verbs become transitive by prefixing a preposition. Thus आस्, *to sit*, शी, *to sleep*, and स्था, *stand*, with अधि ; क्रुध्, *to be angry*, with any preposition ; वस्, *to dwell*, with अन्, आ, or उप ; and विष्, *to enter*, with अभि, नि, or प्र ; govern the objective case. As, अथास्ते नगरं, *he dwells in or inhabits the city.* शय्यामधिशेते, *he sleeps on the bed.* अधितिष्ठति सर्व्यं, *he presides over all.* शिष्यमभिक्रुध्यति गुरुः, *the teacher is angry with the scholar.*

मानुवस्यति, *he shall dwell with me.* धर्म्मानभिनिविशति, *he enters on the practice of virtue.* वस् with उप meaning *to fast*, takes the locative; as, उपवसति वने, *he fasts in the wood.* विष् with अभि and नि optionally takes the locative; with उप always takes it; as, आसने तस्मिन्नुप-विष्, *sit on that seat.*

3. Verbs of motion, signifying *to enter* or *obtain*, govern the Objective case; as, गतवानस्मि तद्देशं, *I went into that country.* गृहं जम्मुः, *they went into the house.* भङ्गं जम्मुः, *they obtained a breaking, i. e. they broke.* If motion *towards* is meant, the Locative is generally used, sometimes the Dative; as, ग्रामे or ग्रामाय गच्छति, *he goes to the village.*

4. Verbs of motion, with a noun in the Objective, often supply the place of other verbs; as, ध्यानं जगाम or दध्यौ, *he meditated.* साधो र्मनो न याति विक्रियां, *the mind of the good undergoes no change.* याति वंशः समुन्नतिं, *the family arrives at honor.*

5. Some verbs are accompanied with their corresponding nouns in the Objective case; as, विनदन्ति सुमहानादं, *they lamented (or made) a great lamentation.* गीतं गायति, *he sings a song.* पेधं पिपेष, *he ground it to powder.* जपति सदा जपं, *he is always repeating his prayers.* विच्छिन्नाभविषायं वा विषीये, *or I will be destroyed with the destruction of a scattered cloud.* तपः तप्तुमसुकरमुपक्रमते, *he began to perform hard penance.*

6. Verbs meaning *to remember, pity, desire, and abound*; those having the agent of the verb and the verb itself formed from a root signifying some disease, and a few others, take the Objective or Possessive case; as, मातरं or मातुः स्मरति, *he remembers his mother.* पुत्रं or पुत्रस्य नाथते, *she desires her son.* रोगो व्रजति चौरं or चौरस्य, *the disease affects the thief.* चौरं or चौरस्य द्विघ्नं गच्छति, *killing the thief he departs.* उदकं or उदक-स्योपस्फुरते, *he changes the quality of the water.*

These verbs in the Causal have often the same government; as, स्मरदायिनः स्मरयति स्म भ्रष्टं दयिताधरस्य दंष्ट्रानामुभयतः, *it reminded her greatly of the lips and shining teeth of her kind beloved husband.*

7. The ellipsis of the verb is admissible in cases where it is easily supplied; and in such cases, being understood, it has the same influence as though expressed; as, मितं ददाति हि पिता मितं भ्राता मितं सुतः, *a father gives only a limited (pleasure), a brother only a limited (one), and a son only a limited (one).*

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### RULE IX.

Transitive Verbs when formed into Causals, and verbs which signify imparting to, or taking from, govern two objective cases; as,

भक्तास्तत्त्वमबोधयत्, *he made the worshippers understand true wisdom.* अस्पर्शयमहं पुत्रं तं मुनिं, *I made the sage touch his son.* गोपाणानग्वशात् केषीन्, *he instructed the herdsmen in play.* भरतं वाक्यमब्रवीत्, *he addressed his discourse to Bharata.* मुमेव पुत्रांश्च तत्, *and he concealed it from his sons.* ममश्यामृतमम्भोधिं, *he churned nectar from the sea.* तमर्थये ऽहं मोक्षं, *I supplicate of him liberation.* वार्ताः पप्रच्छ वक्ष्वान्, *he asked of the herdsmen the news.* अनीत्वा पद्मतां धूणिम् उदकं नावतिष्ठते, *as long as the water does not turn the dust to mud, it does not remain.*

1. The principal object is called Mukhya and the other Gauna; the principal is generally that of the person and the inferior that of the thing.

2. The verbs which are not causals, that come under this rule, are those signifying to ask, to churn, to collect, to conquer, to cook, to drag, to fine, to instruct, to know, to lead, to milk, to obstruct, to speak, to steal, to take.

3. Intransitive verbs, when formed into Causals, take only one objective case, and transitive ones in some instances have only one expressed; as, सूर्यः शानिं शोषयते, *the sun dries the corn.* कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां पुनर्जन्म कारयितुं समर्थः, *Is there any so wise as to be able to effect the second birth of my sons?*

4. These verbs often take a Possessive of the person for one of the Objectives; as, दर्शयामास काकुत्स्थो वैदेह्या लक्ष्मणस्य च, *Kákutstha shewed (them) to Vaidehī and Lakshmana.* ब्रूयुः क्षिण्वस्य शिष्यस्य गुरवो गुह्यमप्युत, *teachers may reveal a secret doctrine to a beloved disciple.* यमहं सोमदत्तस्य सोप्यूचे वृत्तमात्मनः, *he asked Sômadatta also, and he too related his own history.* यदि देशे च काले च स्वामिनः स्वस्य शंसति, *if he tells his master at a proper time and place.* मित्रस्य संदेशं मे हर, *carry this news of me to my friend.* इति श्रुश्रुम धीराणां ये नस्तद् विचचक्षिरे, *this we have heard of the wise, who have declared it unto us.* पुरञ्जनस्य चरितं निबोध गदतो मम, *understand the history of Puranjana from me relating it.*

5. Some Causal verbs in the Active voice have a Passive signification, and take an Instrumental and Objective case, instead of two Objectives; as, रामः कपिभी रिपूनादयत्, *Râma caused the foes to be devoured by the monkeys.* अय्, *to go, to bring*, क्रन्द, *to weep*, खद्, *to eat*, ग्री, *to take*, शब्दाय, *to sound*, and क्ते, *to dare*, are used in this manner.

कृ, *to do*, and हृ, *to take*; also अभिवद्, *to prostrate*, and दृश्, *to see*, in the Middle voice, have two forms; as, राघवः कपोनकारयत् सेतुं, *Râma made the monkeys build a bridge*; or सेतुमकारयत् वानरैरपि राघवः, *Râma caused a bridge to be made by the monkeys.*

धृ, *to take*, and स्पृह्, *to desire*, in the Causal take a Dative case; as, धारयते सर्वं सद्भा, *he holds all for the good.*

6. Verbs of esteeming take two Objective cases

or an Objective of the person and Dative of the thing; as, न त्वा दृशं or दृशाय मन्ये ऽहं, *I do not value thee a straw.* अन्न, *food*, काक, *a crow*, नौ, *a boat*, शुक, *a parrot*, शृगाल, *a jackal*, are used only in the Objective case; as, न त्वा काकं स मन्यते, *he does not value thee a crow.*

7. Verbs meaning *to barter* may take two Objective cases, or an Objective of the thing and Instrumental of the weight, measure, or quantity; as, द्वित्रोणं or द्वित्रोणेन क्रीणाति धान्यं, *he purchases the grain by two drons (at a time).*

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### RULE X.

Any verb may admit the Instrumental case of the word, which is expressive of the instrument by which, or of the manner in which, the action is performed; as,

जघान वाणेनैकेन, *he killed him with an arrow.* पुरुषका-  
रेण यत्नं कुर्यात्, *he should do his endeavour with vigour.*  
दारान्त्रक्षेन्नैः, *he should save his wife by his wealth.*  
महता स्नेहेन काशोऽतिवर्त्तते, *the time passed away with great affection.* जानासि किं सखायं मां येनाग्रे निपचर्य ह,  
*do you know me, your friend, with whom you were formerly conversant.*

1. Transitive verbs may take an Objective case with the Instrumental; as, तर्पयामास राजानं सज्जिणेन, *he refreshed the king with water.* आत्मोपमयेन भूतानां

दयां कुर्वन्ति साधवाः, *the good shew compassion to all beings, through comparing them with themselves.*

2. Verbs meaning *to be filled or satisfied* take the Instrumental or Locative, sometimes the Possessive case ; as, तुष्येत्त्वं येन केनचित्, *thou canst be pleased with any thing.* यथा नान्येन तुष्येयमस्ते रामनिवासनात्, *so I can be satisfied with nothing but the banishment of Rāma.* शास्त्रेषु परि-  
तुष्यति, *he delights in the Shāstras.* भोगेन or भोगस्य हृत्ते  
ऽस्ति, *he is sated with enjoyment.*

द्विद्, *to play*, and संज्ञा meaning *to recognise*, take the Instrumental or Objective case ; as, वचैः or वचान् दीर्यात, *he plays at dice.*

3. Verbs of *comparing* govern the Instrumental case ; as, क्षणार्द्धेनापि तुल्ये न स्वर्गं नापुनर्भवं । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताश्विः, *I cannot compare heaven or eternal emancipation with a moment of the society of those who have fellowship with God ; how much less the blessings of mortals.*

### RULE XI.

All verbs take the Dative case of the object to which any thing is communicated ; as,

मित्राय ददातु, *let him give to his friend.* सा तस्मै तिष्ठते स्म, *she adhered to him.* आचक्षते त्वहं तस्मै भयं, *I related to him the fear.* विभीषणाय राज्यं प्रत्यष्टयोत्, *he promised the kingdom to Vibhīṣhana.* तस्मै भवाराधनमादिदेश, *he enjoined on him the worship of Shiva.* विभज्य तनयेभ्यः

प्रां जगाम, *dividing the earth among his sons he departed*. अस्मै नृपाणाः किञ्च तत्र तत्र बलिं हरिष्यन्ति सखोक्तपात्राः, *all kings and people shall there offer sacrifice to him*.

1. Verbs of the above description generally take two cases, the Dative, Possessive and sometimes Locative of the person, with the Objective of the thing. As, ब्राह्मणेभ्यो धनं ददौ, *he gave wealth to the bráhmans*. राष्ट्रं ददामि तव, *I give you the country*. यस्मै ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि, *thou who desirest to give the country to the prince, thine elder brother*.

2. Verbs meaning *to slander, be angry with, desire, praise, vow to, be ashamed of, envy, conceal, injure, owe to, be propitious to, and please*, take the Dative case ; as, अस्मै यतिं कुप्यति स्म ईर्यति क्रुते दुहति यस्मै, *whom she slandered, was angry with, envied, concealed, and injured*. गृहमागताय चुक्रुधुर्न, *they were not angry at him for having gone home*. तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ, *to him and his wife Damana being propitious, gave his blessing*. एतद्भि मद्भ्यं रोचते, *this pleases me*. न खजो वरचिरे रमनीयश्चन्दनानि विरहे मदिरा वा, *neither necklaces, nor perfumes, nor wine pleased the fair ones in a state of separation*. तस्मै शतं धारयति, *he owes him a hundred*.

3. अनुगृ and प्रतिगृ meaning *to conform to or comply with* and राध् and ईच् *to think or consider about govern*

the dative case ; as, *मन्त्रहोतुमश्नुयन्ति*, *they conform to the flatterers.* *आत्मने राधन्ति*, *they think about Spirit.*

4. With the verb *to be* in the Precative mood, the object may be in the Dative or Possessive case ; as, *सद्गुः* or *सतां शम्भूयात्*, *may happiness be to (or of) the good.*

### RULE XII.

Every verb admits the Ablative case of the person or thing from which any thing proceeds ; as,

*ग्रामाद्गच्छति*, *he goes from the village.* *हर्म्यात्पश्यति*, *he looks from the palace.* *लोभात् कामः प्रजायते*, *from covetousness springs lust.* *नेत्राभ्यामश्रुमुत्सृज्यते*, *she wipes the tear from her eyes.* *उपाध्यायाद्विद्यामादत्ते*, *he acquires knowledge from his tutor.* *विभिदे न शंखनिहितात् पयसः*, *it differs nothing from milk placed in a conch.* *अपाहरत् मनः खनान्तरात्*, *he diverted his mind from other sounds.* *सर्वतः सारमादत्ते यथा मधुक्त्रो बुधः*, *the wise man like the bee gathers honey from every (flower).*

1. Verbs expressive of *fear* or *subjugation* take the Ablative case ; as, *उद्दिजन्ते यथा सर्पाङ्गराददन्तवादिनः*, *they dread a liar as they do a serpent.* *न सुखं प्रार्थये नार्थम् उदन्वद्भीचिचक्ष्वं । नानित्यताशने स्त्रस्यन् विविक्षं ब्रह्मणः पदं*, *I do not pray for happiness, nor for riches which are fickle as the waves of the seas ; nor do I, fearing the thunderbolts of this mutable state, ask for absorption in Brahma.*

बिम्बे वरगतः सासिपाद्यैः, *it was feared, i. e. they were afraid of him dancing with a sword in his hand.*

2. Verbs meaning *to hinder from, disappear from, be ashamed of, acquire knowledge from, and be averse to*, govern the Ablative case; as, गोष्ठेभ्यो वारयति स्म तान्, *he kept them from the folds.* सा तस्माज्जिह्वेति, *she is ashamed of him.* उपाध्यायादधीते शिष्यः, *the scholar reads (learns) from his teacher, &c.* To this rule, however, there are some exceptions; as, सोऽश्वं रूपञ्च तद्धित्वा तस्मा अन्तर्हितः खराट्, *Indra leaving the horse and the form (he had assumed) became invisible to him.* पश्यतां राजपुत्राणां\* तत्रैवान्तर्दधे हरः, *Shiva became invisible to the king's sons looking on.* अन्योन्यस्यापि जिह्वीमः किम्युनः सहवासिनां, *we are ashamed of one another, how much more of our neighbours.*

3. With some verbs the Ablative case of a noun, or pronoun is used instead of an adverb or conjunction; as, उवाच तं प्रसादात्, *he addressed him kindly.* कस्मादिहोपयातोऽसि, *wherefore are you come hither?*

### RULE XIII.

Verbs signifying *to favour, to suit, to forget, to be superior to, to traffick for*, govern the possessive case; as, स प्रसीद त्वमस्माकमाकांक्षतां दर्शनं ते परिभ्रष्टसत्कर्मणां, *do*

\* This, together with similar examples, is regarded by some as the Genitive absolute used instead of the Locative.

*thou favour us miserable sinners, desiring a sight of thee.* प्रतिपत्तुमङ्ग घटते न च तव नृपयोग्यमर्ह्यं, *it is not fit for you to have the honour due to a king.* शस्त्राणां व्यस्मरणं भटाः, *the soldiers forgot their arms.* विषयाणाञ्च नेशिषे, *you are not superior to the things of the world.* प्राणानामपणिष्टासौ, *he trafficked for, staked or risked his life.*

1. The Possessive is frequently used for the objective and dative, particularly by the poets ; as, निजोजसोष्णसयितुं जगन्नुद्दामपाजिहीया न महीतञ्च यदि । समाहितैरप्यनिरूपितस्ततः पदं दृष्टः स्याः कथमीश मादृशाम्, *O Lord, who art unseen by the most profound sages, how shouldst thou have become visible to people like us, unless thou hadst come into the world to destroy by thy mighty power all its enemies ?* प्रवृत्त एव स्वयमुज्जितश्रमः क्रमेण पेष्टुं भुवनदिवामसि, *indifferent to all labour thou art intent upon crushing the enemies of the world by degrees.* तन्नःशुश्रूषमाख्यानमर्हस्यङ्गानुवर्णितुं । यस्यावतारो भूतानां क्षमाय च भवाय च, *O ! thou art able to describe to us, desirous of hearing him whose incarnation is for the welfare and happiness of all beings.* यद् अन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते, *(It is not right) that, being promised to one, she should be given to another.* अज्ञानकुलस्य वासो देयो न कस्यचित्, *a dwelling should not be given to any one whose family is unknown.* तं शरप्रशकणीकृतं ह्यती पक्षिणां व्यभजदाश्रमाद् वहिः, *the virtuous one distributed him, cut to pieces by an arrow, (to) among the birds outside the hermitage.*

प्रलयोद्धतस्य वारिधेः परिवाहो जगतः करोति किं, *what can the streams of the world do for the ocean, when blazing on to destruction ?*

The verbs which govern the Possessive instead of the objective are chiefly those which signify *to hurt or destroy*; and those which govern the possessive instead of the dative are those which signify *to give or to communicate*.

2. In some cases the possessive seems governed by a noun understood which is included in the verb, or supplied by some other word or clause connected with it; as, मे शृणु, *hear me*, i. e. मे कथाः, *my words*. यस्य शोचन्ति, *whom you lament*, i. e. यस्य मरणं, *whose death*. समिधो यजति, *he makes a sacrifice* (by a part) *of the wood*. उदकस्योपस्कुरुते वैद्यः, *the physician changes (the quality) of the water*. कुरुष्यास्या यथामति, *do what you please to her*. न राज्ञः परिग्रहीयाद् अराजन्यप्रदत्तितः, *a bráhmaṇ should not receive a gift (from the hand) of a king that is not of the Kshetriya tribe*. यो राज्ञः प्रतिग्रहाति बुध्यस्योच्छास्त्रवर्त्तिनः, *he who receives a gift of a covetous wicked king (will go to 21 hells)*. भक्तानामनुगच्छन्ति मुक्तयः स्तुतिभिः सह, *liberation and praise follow (in the way of) the worshippers*.

3. The verb *to be* when it means *to have* governs the possessive case; as, अस्ति मे पुस्तकं, *I have a book*.

तस्य राज्यमस्ति, *he has a kingdom.* तेषां सम्पत्तिरस्ति, *they have wealth.*

#### RULE XIV.

Verbs which when rendered into English take *at, in, to, unto, on or upon, among or near* after them, admit the Locative case; as, गृहे तिष्ठति, *he stays at home.* गङ्गतस्तस्यसुदुर्गनाम्नि महारण्ये, *of him going to the great wilderness called Sudurga.* तस्मिन् वने सिंहे निवसति, *in that wood dwells a lion.* तं धूरि नियोज्य चक्षितः, *putting him in the yoke he departed.* आस्ते कटे, *he sits on a mat.* गावो द्रुमेषु शेरते, *the cows sleep near or among the trees.*

1. Verbs governing a noun or pronoun in any case may govern another having a relation to it in the Locative case; as, वस्त्रेषु रजकमवधीत् कृष्णः, *Krishna killed the washerman in reference to or for the sake of the clothes.* चर्मणि द्वीपिनं हन्ति, *he kills the tiger for his skin.* न मयि किञ्चिदाशंस मे गुणं, *do not describe my qualities before me.* अनुमरणे विषयन्ती मनो दधे, *lamenting she fixed her mind on the funeral pile.* युयुजे ब्रह्मण्यात्मानं *he united his mind to the Deity.* क्षमेत सिकतासु तैलमपि यत्नतः पीडयन्, *squeezing hard one may find oil in sand.* मातृवत् परदारेषु परब्रह्मेषु लोच्यवत् । आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः, *he is a Pandit who sees in another's wife the likeness of a mother, in another's wealth the likeness of a clod, and in all crea-*

*tures the likeness of himself; or, he who looks upon another's wife as his mother, upon another's wealth as a clod of earth, and upon all creatures as himself, is a wise man.*

2. Verbs signifying *to love, to beget, to be born*, govern the Locative case ; as, पितरि मातरि च प्रेमं कुरुत, *love your father and mother.* मित्रेषु प्रीयध्वं, *love your friends.* तस्यां स जनयाद्वक्त्रे आत्मजामसितेक्षणां, *he begat of her the black-eyed daughter.* यस्यां दृढच्युतो जातः, *of whom was born Dridhachyuta.*

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### RULE XV.

One verb governs another that is constructed with it, or depends upon it, in the Infinitive mood ; as,

प्रसादं कर्तुमर्हसि, *thou oughtest to favour.* प्रष्टुं समुप-  
चक्रमे, *she began to enquire.* सायाह्ने क्रीडितुं यान्ति, *they go to play in the evening.* दूता गच्छन्तु तानानेतुं, *let mes-  
sengers go to bring them.* विषये सार्थहीने च नाहं जीवितु-  
मुत्सहे, *in a dangerous road, and without a companion,  
I cannot endure to live.*

1. Words signifying capability or fitness, instead of the Infinitive mood, sometimes take a noun in the Dative or Possessive case ; as, गमनाय or गमनस्य शक्तः, *capable of going.*

2. The Infinitive is also governed by nouns, adjec-

tives and undeclinable words ; as, गन्तुं कालः, *time to go*.  
 व्याख्यातुं कुशलाः केचिद्यज्ञं धारयितुं परे, *some are clever  
 in explaining, and others in retaining the contents*.  
 यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि, *who could not be  
 sustained in the battle by all the gods and infer-  
 nals*. किमिदानीं कर्तुमुचितं, *what is now proper to be done*.  
 राज्ये वापि महाराजो मां वासयितुमीश्वरः, *the great king  
 is able to put me in possession of the kingdom*. धर्माद्  
 विचलितुं नाहमशं चन्द्रादिव प्रभा, *I cannot depart from  
 virtue even as light cannot from the moon*.

3. The participle often supplies the place of the infinitive ; as, आगच्छन्तं तं दृष्ट्वा, *seeing him coming*. आगतं तं दृष्ट्वा, *seeing him come*. उपेयिवांसि कर्त्तारः पुरीमजातशात्रवीम् । राजन्यकान्युपायस्यैरेकार्थानि चरैस्तव, *all the kings with one accord will be made to come to Hastinapur by your skilful spies*.

4. In some instances the Infinitive is omitted, in others the word that supplies its place, but this omission takes place only where the word may be easily supplied from what has preceded. As, मम प्रीतिर्यथारूपा त्वमर्हसि, *thou oughtest (to do) what is consistent with my wishes*. न मातरि न दारेषु न सौदर्ये न चात्मनि । विश्वासस्तादृशः पुंसां यावन्मित्रे स्वभावजे, *such confidence (is) not (to be placed) in a mother, a wife, a brother, or even one's self, as in a faithful friend*.

## RULE XVI.

Passive verbs require the Instrumental case of the agent by which, or of the manner in which, the action is performed ; as,

रिपुना बन्धे, *he was bound by the enemy.* येनेहं तेन गम्यतां, *let it be sought by him who desires it.* धार्यते यद्विजातिभिः, *which is received by the twice-born.* प्रायैर्विमुच्यते, *he is left by life, (i. e. he is dead.)* स पापैः प्रमुच्यते, *he is left by sin, (i. e. delivered from it.)* चण्डतां गिरं न गदसीति जगतिपटहैर्विघुष्यसे, *you are sounded abroad by the drums of the world as never speaking an untruth.* दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते, *a beneficent, compassionate, and virtuous master is with difficulty obtained.*

1. In some instances the Ablative and Possessive cases are used instead of the Instrumental; as, तथा त्यजन्निमं देहं कृच्छ्राद् याहाद् विमुच्यते, *so leaving the body he was freed from the monster trouble.* मम तावन्मतमिदं श्रूयतामङ्ग वामपि, *O let the whole of this my plan be heard by you.* निन्दाम्यहं कर्म कृतं पितुस्तद्, *I must blame this deed which was done by my father.*

2. Some Passive verbs take two Instrumental cases, one of the person by whom, and the other of the thing by which, the action is performed ; as, बाणेनाभिहतो मया, *he was killed by me with an arrow.* स मुदा जनेन

तदपि प्रशस्यते, *yet was he praised by the people with pleasure.*

परिक्री takes either the Instrumental or Dative of the thing; as, भक्त्या or भक्तौ मुक्तिः परिक्रीणा रुद्धिः, *liberation was purchased by the good with faith.*

3. Such verbs as take two Objective cases in the Active or Middle voice may take one of them in the Passive; as, कौशल्य्या कुशलञ्च वक्तव्या त्वया, *Kaushalyā must be inquired of by thee respecting her welfare.* पितृ-  
थोऽथ ततो वाक्यम् अभ्यधीयत शक्रजित्, *then Shakrajit was addressed by his uncle in these words.* प्राप्ते मौक्तिकहारं, *having obtained a pearl necklace.* एष्टोऽहं भवद्भिर्लोकमङ्गलं, *being asked by you of the people's welfare.*

4. Intransitive verbs in the Active are sometimes used with a Passive signification, in which case they have the same government as Passive verbs; as, उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः, *works are accomplished by exertion, and not by wishes.*

5. Verbs of motion in the Passive are generally used like verbs that take two objective case; as, सेपि स्विवरं प्रविष्टः, *he again entered into his own hole.* अथ प्रातः सर्वे यथाभिमतदेशं गताः, *then in the morning they all went to whatever place they pleased.*

6. Impersonal verbs, being always the same as the 3rd person singular of the Passive, have the same

government as the Passive ; as, उच्यते मया, *it is said by me.* तेन कथ्यते, *it is related by him.*

Those which signify *to pity* or *remember*, take the Instrumental case of the person, and the Possessive of the thing ; as, भक्तस्य देवदत्तेन, *pity is exercised by Dévadatta to the believer.*

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## OF THE SYNTAX OF PARTICIPLES.

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### RULE XVII.

Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed ; as,

मृगः खेच्छया भ्राम्यन्, *a deer wandering at his pleasure.*  
 भार्या प्रियं वदन्ती, *a wife speaking pleasantly.* इत्यालोच्य  
 उपसृत्याब्रवीत्, *thus resolving, and going near, he said.*  
 स विश्वं कृतवान्, *he was making the universe.* तच्छ्रुत्वा तेन  
 उक्तं कोऽयमायाति, *hearing this it was enquired by him,*  
*who is this that is come?* सर्वभूतहिते रतः सः, *he was*  
*devoted to the good of all creatures.*

1. The Indeclinable and Present Participles are used instead of verbs in the former part of a clause or sentence ; as, अत्र सरसि स्नात्वा सुवर्णकंकनं गृह्णाण, *having bathed here in this river, receive this gold chain.* अवलोक्य इतस्ततो ऽन्विष्यन् तथाविधं दृष्ट्वा वाच, *observing,*

*searching in every direction, and seeing his condition, he said.*

2. Participles are frequently used instead of verbs in the last clause, or at the end of a sentence ; sometimes with the addition of the auxiliary verb *to be*, but generally without it. As, कस्मान्नेहोपयातो ऽसि सबलः, *why hast thou not come hither with thine army ? किमर्थ-  
श्चापि निक्षिप्य दूरे बलमिहागतः, wherefore, leaving the army  
at a distance, hast thou come hither ?* यां राज्ञो वैशम्पायन उक्तवान्, *(we wish to hear the account) which Vaisham-  
payana related to the king.*

3. Adjectival participles govern the Instrumental or Possessive case ; as, तवानुचरेण मया सर्वथा भवितव्यं, *it is altogether necessary for me to accompany thee.* मनसापि नैतत् कर्त्तव्यं, *this ought not to be done indeed by the mind.* वनमिदमपूर्वसत्त्वाधिक्षितं चतो ऽस्माकं त्याज्यं, *this wood is inhabited by unheard of monsters ; we must therefore leave it.* सेवाधर्मः परमगहनो योगिनामप्यगम्यः, *the duty of servants is exceedingly difficult, and is even impracticable by ascetics.*

4. The Indefinite Passive Participles, in the neuter gender, are sometimes used as nouns, and sometimes with the verb *to be* impersonally ; as, जीवितं, *life ; भाषितं, language ; युक्तं, union ; उक्तमस्ति, it is said ; लिखितमासीत्, it was written, &c.*

## THE SYNTAX OF ADVERBS.

## RULE XVIII.

Adverbs, except in a few instances, have no government of case or tense, nor any definite situation in the sentence ; as,

अतिकरुणं रुदन्ति, *they weep bitterly.* रौति शनैः, *he sings slowly.* रक्षितव्यं सदा वाक्यं, *your word must always be kept.* भद्रमस्तु हि वः सदा, *may good ever attend you.* अस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः, *go thither to-morrow, stay to-day with your counsellors.* स पतति यदा शोकगह्वरे । तदा भृत्ये दोषान् क्षिपति न निजं वेत्त-  
विनयं, *when he falls into great distress, then he throws all the blame on his servants, and does not consider his own obstinacy.*

1. A few adverbs have the same government as the adjectives from which they are formed ; as, न किञ्चिन्मम कर्त्तव्यं तवान्यत्राभिषेचनात्, *nothing can be done by me be-  
sides thy installation.* ततः काशस्य महत्, *after a long time.*

अर्धं, *in vain*, or *enough*, and अस्तु, *only*, are used with the Instrumental case or the Indeclinable past participle. अर्धं, meaning *sufficient for*, or *equal to*, requires the dative ; नाम्ना, *variously*, and पृथक्, *sepa-  
rately*, take the Objective, Instrumental or Ablative ; ऊर्ध्वं, meaning *after*, takes the Ablative. As अन्नभोजनेन or अन्नं भुक्त्वा, *having eaten in*

vain or enough. *अलं सहाय, sufficient for a strong man.* विद्येन हि पृथक् ब्रह्म न जाना तेन तत् पुनः, *God is distinct from the universe, but it is not separate from him.* प्रातः काशादूर्ध्वं मध्याह्नः काशः, *after morning is mid-day.*

2. Adverbs of place govern the genitive case ; as, *पुरस्य सर्वत्र प्रकाशयितुं प्रारम्भे, he began to spread it all over the city.*

3. Some few adverbs affect the tenses of the verbs:—

(1.) *स्म* changes the present tense into the past ; *पुरा* and *यावत्* change it to the future, in signification ; as, *हन्ति स्म, he killed.* *पुरा दृश्यते कल्की, Kalki will first be seen.*

(2.) *कदा* and *कहिं*, *when ?* may be used with the Present or 2nd Future to signify future time ; as, *कदा तं पश्यामि* or *द्रक्ष्यामि, when shall I see him ?*

(3.) *कथं, why ?* and *जातु, perhaps,* with the Present of the Indicative, and a particle of affirmation with the 2d Future, signify either present, past, or future time ; as, *कथं तं निन्दसि, why doest thou, didst thou, or wilt thou despise him ?* *त्वं किञ्चिन्न तं निन्दिष्यसि, thou certainly doest, &c. despise him.*

(4.) *मा* is used with the Imperative and Precative moods, and with the Indefinite and 2nd Future tenses ;

as, मागच्छ, *don't go*. मास्य धर्मे मनो भूयात्, *may his mind never be fixed on virtue*. मा च तं द्राक्षीत्, *and may he not see him*. मा विरंयति सुखं, *may pleasure never cease*. माभैः or माभैवीः, *do not fear*. मा, *not*, and न यावत्, *whilst not*, are sometimes used in the sense of *lest*; as, धर्मो एव हतो हन्ति धर्मो रक्षति रक्षितः । तस्मात् धर्मो न हन्तव्यो मा नो धर्मो हतो ऽवधीत्, *virtue destroyed will destroy, preserved will preserve, therefore virtue should not be destroyed lest she should destroy us*. तं प्रसादय । न यावत्सहतां तेजः कुशं नो ऽभिभविष्यति, *propitiate him lest the glory of his majesty should destroy our family*. मा may be used with the dative case, the verb being understood; as, मा बधाय, *do not be for killing, do not kill*.

(5.) मास्य is sometimes used with the Imperfect and Indefinite; as, मास्य भवदुःखं, *may trouble never be*. मास्य कार्षीत् सतां धर्मं, *may he never act the part of the good*. In such instances as the above, the augment of the Imperfect and the Indefinite is dropped.

4. Though the adverbs have no invariable position in the sentence, it will be found in a majority of instances that they precede the words which they qualify.

(1.) When they are placed in opposition to each other, they generally have a corresponding situation in the sentence; as,

यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्र च शुभाशुभ-  
मात्मकम् । तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्र च विधा-  
द्वयशब्दुपैति, *from what, and by what, and how, and when,*  
*and what, and how much, and where any action of ours*  
*is to be good or bad ; from that, and by that, and so,*  
*and then, and that, and so much, and there it turns out*  
*so, from the influence of a superior power.* यावन्मे दन्ता न  
चुथन्ति तवाप्तव पाशं हिनस्ति, *as long as my teeth do not*  
*fail, so long I will gnaw your bonds, i. e. I will gnaw*  
*while my teeth last.*

(2.) यावत् and तावत् are sometimes used alone ; as,  
त्वमद्य भव नो राजा राजपुत्र महायशः । प्राप्नोति नापदं यावद्विदं  
राष्ट्रमराजकं, *do thou, O great prince, be our king to-day,*  
*before some calamity befalls this our destitute kingdom.*

(3.) तदा, यथा, and तथा are frequently reserved till  
the close of the line in poetry ; as, रामदर्शनकाक्षिण्यः प्रययु-  
र्मुदितास्तदा, *then desirous of seeing Rāma, and full of joy,*  
*they proceeded.* क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा,  
*their deeds all perish, like an insignificant rivulet in*  
*the summer season.*

(4.) यथा is sometimes used for the conjunction *than*,  
after the comparative degree of an adjective ; as, न ह्यतो  
धर्मवर्यं किञ्चिदस्ति महत्तरं । यथा पितरि शुश्रूषा तस्य वा

वचनक्रिया, *there cannot be a greater act of virtue than obedience to a father, or the fulfilment of his word.*

तथा and यथा are sometimes used for the conjunction *so as, so that*, and connect the two parts of a sentence ; as, तथा युद्धेत् संयत्तो विजयेत् रिपून् यथा, *a good man should so fight that he may conquer his enemies.*

They are sometimes doubled and signify *as far, so far*. यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति । तथा तथा शरीरं तत् तेनाधर्मेन मुच्यते, *as far as the mind hates any vice, so far the body is freed from that sin.*

5. Two negatives are equivalent to an affirmative ; as, वदन्ति नाख्यतां, *they say (respecting spirit) that there is not an indivisibility, i. e. it is divisible.* प्रातः समाचरेत् खानमनालोहितभास्करे, *he should bathe in the morning, when the sun has not an uncrimson-like hue.* न च काश्चन नादुनोत्, *and he hurt some.* प्रेम तस्य न गुणेषु नाधिकं न स वेद न गुणान्तरञ्च सः । दित्तया तदपि पार्थिवो ऽर्थिनं गुण्यगुण्यइति न व्यजीगृहत् ॥ *he had a great love to good qualities, and knew how to distinguish qualities ; yet when his majesty wished to relieve a suppliant, he never considered whether he was worthy or worthless.*

6. अ is often used in composition with participles for न ; as, अपश्यन् दयितां भार्यां पप्रच्छ विवसाद् च, *not seeing his beloved wife, he inquired and was sad.*

7. The adverb इति is used at the end of a phrase, or quotation or sentence, referring to what has gone before ; as, इत्युक्त्वा जगाम, *having said this, or these words, he departed.* उपविशतु भवान् इत्युचुः, *be seated sir, they said.* इत्यादि तद्वचनमाकर्ण्य स निःश्वत्याह, *hearing such like words he coming out replied.* इति विज्ञाय मतिमान् खस्थानं न परित्यजेत्, *(things are not good out of place) knowing this a wise man should not quit his place.* With तथा it signifies, *be it so.* तथेत्युक्तान्तर्द्धौ, *he disappeared saying 'Be it so.'*

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## THE SYNTAX OF PREPOSITIONS.

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### RULE XIX.

Separable Prepositions govern the Possessive case ;  
as,

तस्य पश्चात् ययौ तदा, *then he went after him.* सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति, *all of them are always praising you before me.* मातुः समीपं धर्मात्मा प्रविवेश, *the just one entered into the presence of his mother.* तथा तु बद्धा भुकुटौ भुवो र्मध्ये तमब्रवीत्, *then putting on a dreadful frown, he addressed him.*

1. Of the postpositions enumerated at pages 301 and 302, the first class govern the Objective case ; the

second, the Instrumental: and of the third, अप and परि, आ and आरात् takes the Ablative; ऋते the Objective or Ablative; अयः, अर्वाक्, इते, and वहिस् the Objective or Poss.; and विना the Objective Inst. or Ablative. As, लोकानध्यधि, *in the worlds*. लोकानुपर्युपरि, *above the worlds*. नान्तरेण त्वां सुखं, *there is no happiness without thee*. तेन सह गच्छ, *go with him*. आवृन्दाख्यादगच्छत्, *he went as far as the wood Vrindā*.

प्रति meaning *for*, is used with the Ablative case; अधि meaning *under*, and उप *above*, with the Locative case. As, भक्तेः प्रत्यसत्तं, *his immortality was for his faith*. जगत् सर्वमधि प्रभौ, *all the world is under its proprietor*.

2. Words signifying *far from* or *near to*, may take the Possessive or Ablative case; as यः परमेश्वरस्य or परमेश्वरादूरं स पापस्य or पापादन्तिकं, *he who is far from God, is near to sin*.

3. Prepositions are frequently compounded with the noun, and the case which they govern omitted; as, बालकसमीपमगच्छन्, *they went before the child*.

They are sometimes used alone without the case which they govern; as, सहैव मृत्युं व्रजति सच मृत्युं निर्षोदति। मत्वा सुदीर्घमध्वानं सच मृत्युं निर्वर्त्तते *death travels with us, death resides with us, and having gone to the greatest distance, death returns with us*.

6. Prepositions, when compounded with verbal roots, produce various changes in their meaning; and the compounds thus formed have, according to their

meaning, the same government as simple verbs. As, दा, *to give*, आदा, *to receive*, गुरो विद्यामादत्ते, *he receives instruction from his tutor*. श्रु, *to hear*, आश्रु, *to promise*, तस्मै राज्यमाश्रुत्वा, *he promised the kingdom to him*.

## THE SYNTAX OF CONJUNCTIONS.

### RULE XX.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns, adjectives, pronouns, and participles ; as,

भो वटो भिक्षामट यदि पश्यसि गाञ्चानय, *O boy, go a begging, and if you see the cow, bring her*. चुक्रोश विषसाद च, *he cried out, and lamented*. प्रत्यक्षं तव सत्येन सुव्रतेन च ते शपे, *I indeed swear to you by your veracity and virtue*. सा सुन्दरी युवती च, *she is beautiful and young*. ददातु ते मेऽपि मुदं, *let him give pleasure to me and thee*. व्याघ्रेण व्यापादितः खादितश्च, *he was killed and devoured by a tiger*.

1. In simple descriptions the conjunctions are frequently omitted at the pleasure of the writer ; as, सुहृदा हृदयेन शून्यः, *destitute of heart (and) friend*. आचक्षुः कवयः केचित् सम्प्रत्याचक्षते ऽपरे, *some poets have celebrated (and) others are now celebrating*. सहि गगणविहारी कल्मषघ्नसकारी । दशशतकरधारी ज्योतिषां मध्यचारी, *he (the*

moon), *wandering over the heavens, destroying the darkness, containing ten hundred rays, (and) walking in the midst of the stars.*

2. In giving orders, or in instances where dispatch is required, the sentence is rendered emphatic by the omission of the conjunctions; in minute descriptions by adding them to every word. As, *शीघ्रमुत्थाय किं शेषे राजानमानय, arise quickly, why sleepest thou? bring the king. नृत्यन्तश्च सहन्तश्च गायन्तश्चैव सैनिकाः, and the soldiers were dancing, and laughing, and singing.*

3. If a different construction is used in the two parts of the clause or sentence, the rule does not apply; sometimes also it is not attended to in the past tenses. As, *वाहयस्व महाभाग ततो द्रक्ष्यसि राघवं, drive on, O thou possessor of the great share, and thou wilt see Rāma. तेभ्यो ज्यं कुरुवंशश्च यदूनां भरतस्य च, from these (sprung) the families of Kuru, Yadu, and Bharata. सन्धुः पयः पपुरनेनिजुरम्बराणि, they bathed, drank water, and washed their clothes.*

4. यत् is sometimes used to connect the two parts of a sentence, particularly when the interrogative or relative pronoun is used in the former part; as,

*किं कूर्मस्य भवत्यथा न वपुषि क्षां न क्षपत्येष यत् । किम्वा नास्ति परिश्रमो दिनपतेरस्ते न यन् निश्चलः ॥ Is there no pain-*

*ful sense of weight to the body of the tortoise that it does not throw off the earth ? Is there no sense of labour to the sun that he does not remain stationary in the west ? न तद्-  
 हुतमस्य यन्मुखं युधि पश्यन्ति भिया न शत्रवः । It was nothing  
 wonderful that the enemy could not look upon his face  
 in battle through fear. गुरवोपि निषद्य यन्निद्रु धनुषि  
 आपतयो न वाच्यमेतत् । That mighty kings reclining on  
 their bows slept, was not blamable. नीच नियतमिह यच्चपलो  
 निरतः स्फुटमेव तद् भवसि निम्नगासुतः, Since you are here  
 constantly fickle and devoted to a low person, it is mani-  
 fest you are the son of a low woman.*

Some conjunctions have corresponding conjunctions.

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसं । *Either we should  
 not enter the assembly, or we should speak with propriety.  
 कौशल्यां वा सुमित्रां वा त्यजेयमपि वा श्रियं । I can part with  
 Kaushalyá or Sumitrá or even Fortune herself.*

5. Conjunctions meaning *if*, do not always require the Subjunctive mood ; as, यदि जीवति पश्यति, *if he lives, he sees* ; यदि जीवेत् द्रक्षति, *if he should live, he will see*. गुरुश्चेदायाति or आयास्यति अथाधीष्व, *if the tutor comes, or should come, then read*. यदि सत्सङ्गनिरतो भविष्यसि भविष्यसि, *if you associate with the good, you will be (good)*.

When a supposition is made, and an inference drawn from it, the Subjunctive mood is commonly used ; as,

ज्ञानश्चेदभविष्यत् सुखमभविष्यत्, *if there had been knowledge, there would have been pleasure.* यदि is commonly, though not always, accompanied with its corresponding conjunction तदा; as, यद्यन्नार्थी पथिको दृष्टो ऽभविष्यत् तदा दृतेनाभोक्ष्यत, *if a hungry traveller should be seen, then he should be fed with clarified butter.*

When अपि and जातु are used with verbs expressive of contempt in the Indicative mood, Present tense, the verb may have a past, present, or future signification; as, अपि तं निन्दसि, *thou doest, didst, or wilt despise him.*

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## THE SYNTAX OF INTERJECTIONS.

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### RULE XXI.

Interjections, whether expressed or understood, require the Vocative case; as,

उवाच शृणु रे पाथ, *he said, Hear! O traveller!* अरे वक्ष्ये किं त्वया कृतं, *O thou deceiver! what hast thou done?* सखे सविशेषपूजामखै विधेहि, *O friend! pay particular respect to him.* नृशंसे पापसंकल्पे क्षुब्धे दुष्कृतकारिणि, *O thou false, malicious, mean, wicked wretch!*

The Interjections are more commonly understood than expressed, and in general no obscurity arises from this, as the termination of the Vocative case, or the construction of the sentence, sufficiently indicates when an exclamation is made.

1. In exclamations of grief the noun is sometimes put in the Objective case ; as, प्रमत्तं बाहू चक्रोश्च क्षपारं शोकसागरं, *and lifting up his hands he cried out, O this impassable sea of trouble.* अहो दुःखमहो ह्यहं, *Oh ! the affliction ! Oh ! the distress !*

2. धिक् and हा always require the Objective case ; as, धिग्जीवितं पापिष्ठं, *woe to a wicked life !* हा लोकं, *Alas for the people !*

3. The Interjections used in offerings and invocations require the Dative case ; as, पुष्पो वषट् पुष्पं *Vashat to the sun ! a flower (I offer.)* स्वाहाग्नये पुष्पं, *Swáhá to fire ! a flower !* स्वधा पित्रे पुष्पं, *Swadhá, father ! a flower !*

Such expressions as सद्मेष्टा नमः, *salutation to the good !* स्वस्ति राज्ञे, *health to the king !* &c. together with the above, may be referred to this place ; or, under the consideration that a verb is understood, to the 11th Rule.

4. अहो sometimes governs the possessive, and in other instances no effect is produced by it in the construction ; as, अहो पापच्यमानानां निरये खैरमङ्गलैः, *alas for those who completely fit themselves for hell by their own follies.* अहो जागर्ति ह्यक्षेषु दैवं यद् वज्रभिद्धितः । लुचन्ति भूमौ क्षियन्ति बान्धवा मे स्वपन्ति च, *alas, how wide awake is fate to troubles, so that though I have conquered Indra, yet my friends are rolling on the ground, besmeared with blood, and sleeping.* अहो हिरण्यकः स्थाय्यो ऽसि, *O Hiranyaka ! thou art worthy of praise.*

## EXAMPLES OF PARSING.

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Having finished the rules which relate to the formation of words and sentences, it is now necessary to furnish some examples to illustrate the proper application of them.

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इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।

सर्वं सखिलमेवासीत् पृथिवी तत्र निर्मिता ॥

*O prince ! learn of me the origin of the world : (at first) all was as water, and from this the earth was formed.*

*Rāmāyana.*

इमां, an adjective pronoun of the demonstrative kind, fem. gen. sing. num. obj. case ; agreeing with the succeeding word according to Rule III. of Syntax, which says : “ Adjectives, and words used adjectively, must agree with the nouns which they qualify in gender, number, and case.”

लोकसमुत्पत्तिं, a compound sub. of the 3rd genus and 2nd species, of the 2nd declension, fem. gen. sing. num. obj. case, governed by the verb निबोध, according to Rule IX. or VIII. which says : “ Transitive verbs whether common, active, or deponent, govern the objective case.”

लोकनाथ, a compound of the same kind as the preceding, of the 1st decl. mas. gen. sing. num. voc. case, according to Rule XXI. which says : “ Interjections, whether expressed or understood, require the vocative case.”

**निबोध**, a verb trans. of the 1st conj. compounded of the preposition **नि** and **बुध्** (**बु**, **बुध्**.) *to understand*; Act. and Mid. Pres. **बोधति**, **ते**. Perf. **बुबोध**, **बुबुधे**. Fut. **बोधिष्यति**. the imp. mood, 2nd per. sing. agreeing with its nom. case **त्वं** understood, according to Rule VII. which says: "A verb must agree with its nom. case, expressed or understood, in number and person."

**मे**, a personal pronoun, first person, sing. num. poss. case, governed by the verb **निबोध**, according to Rule IX. and Note 4, which says, "These verbs often take a possessive of the person for one of the objectives."

**सर्वम्**, an adjective pronoun of the indef. kind, neuter gen. sing. num. nom. case, agreeing with **सलिलं** according to Rule III. as before.

**सलिलम्**, for **सलिलं** by Rule IV. of Orthography, which says; "*Anuswar* when followed by **ह—प** becomes **ह—म**; when followed a vowel, **म्**." It is a common substantive of the 1st declension, neut. gen. sing. num.; and nom. case to the verb **आसीत्**.

**एव**, an adverb of comparison.

**आसीत्**, an anomalous defective verb,\* indic. mood, imperf. tense, 3rd person sing. agreeing with its nom. case **सलिलं**, according to Rule VII. as before.

**इयिषी**, a common sub. of the 4th declension, fem. gen. sing. num.; nom. case to the verb **आसीत्**.

**तत्र**, an adverb of place.

**निर्दिष्टता**, a passive participle of the indef. tense, compounded of the preposition **निर्** and **मा** (**ह**, **मा**.) *to measure*. Pres. pass. **मीयते**. Perf. **ममे**. Fut. **माता** or **मायिष्यति**. Indef. **अमायि**, part. **मितः** (**ता-तं**) the fem. gen. sing. num. nom. case, agreeing with the sub. **इयिषी**, according to Rule XVII. which says: "Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed."

\* See page 290.

निष्प्रभे ऽस्मिन् निरालोके सर्वतत्तमसावृते ।  
वृहदखमभूदेकं प्रजाणां बीजमथ्यं ॥

*When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures.*

*Mahābhārata.*

निष्प्रभे, a compound adjective of the 1st genus and 5th species, neut. gen. sing. num. loc. case, agreeing with अस्मिन् understood, according to Rule III. Note 6.

ऽस्मिन्, (for अस्मिन् by Rule III. Note 3,)\* an adjective pronoun of the demonstrative kind, neut. gen. sing. num. loc. case, agreeing with अस्मिन् according to Rule III. or used substantively according to Rule III. Note 5.

निरालोके, a compound of the same kind as the preceding, having also the same agreement.

सर्वतत्, (for सर्वतः by Rule V.) an adverb of place.

तमसा, a common sub. of the 5th decl. neut. gen. sing. num. inst. case, governed by the participle हृते, according to Rule XVII.

हृते, a passive participle of the indef. tense, from हृ (अ,) to skreen ; the loc. case, having the same agreement as ऽस्मिन्.

वृहद्, (for वृहत् by Rule VIII.) an adjective, positive state, neut. gen. sing. number, nom. case, agreeing with अखम्, according to Rule III.

अखम्, (for अखं by Rule IV.) a common sub. of the 1st declension, neut. gen. sing. num. nom. case to the verb अभूत्.

\* The rules referred to in parentheses at the beginning of the sentence may be found in the Orthography, and those referred to at the end of the sentence, in the Syntax.

बभूव्, (for बभूत् by Rule VIII.) an anomalous verb of the 1st conjugation, from भू to be; pres. भवति, perf. बभूव, fut. भविता, indef. बभूत्; the indic. mood, indef. tense, third person sing. agreeing with its nom. case बभू, according to Rule VII.

एकं, a numeral adj. neut. gen. sing. num. nom. case, agreeing with बभू by Rule III.

प्रजानां, a common sub. of the 1st declension, fem. gen. plur. num. poss. case, governed by बीजम् according to Rule I.

बीजम्, (for बीजं by Rule IV.) a common sub. of the 1st declen. neut. gen. sing. num. nom. case, corresponding with बभू, according to Rule I.

अव्ययं is a compound adjective of the 1st genus, and 5th species, agreeing with बीजं according to Rule III.

स्त्रीलि पुंस्त्रे विशेषो वा जातिनामाश्रमादिषु ।

न कारणं मद्भजने भक्तिरेव हि कारणं ॥

*In my worship the distinction of sex, caste, name, profession, &c. avails nothing ; but faith is all prevalent.*

*Bhāgavata.*

स्त्रीले, a common sub. of the 1st declen. neut. gen. sing. num. loc. case, according to Rule II. पुंस्त्रे is the same.

विशेषो, (for विशेषः by Rule VI.) a common sub. of the 1st decl. the mas. gen. sing. num. nom. case to the verb अस्ति understood.

वा, a disjunctive conjunction. See Rule XX.

जातिनामाश्रमादिषु, a compound sub. of the 1st genus and species, the second decl. mas. gen. plu. num. loc. case, according to Rule II.

न. an adverb of negation.

कारणं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

मद्भजने, a compound sub. of the 3rd genus and 4th species, the 1st decl. neut. gen. sing. num. loc. case, according to Rule II.

भक्तिर्, (for भक्तिः by Rule VI.) a common sub. of the 2nd decl. fem. gen. sing. num. and the nom. case to अस्ति understood.

एव, a disjunctive conjunction,

चि, an expletive conjunction.

कारणं, the same as before.

निपीय यस्य क्षितिरक्षिप्तः कथां तथाद्रियन्ते न बुधाः सुधामपि ।

*The history of which king the learned relish more than nectar.\**

*Naiṣhadha.*

निपीय, an indeclinable participle, from नि and पी, to drink, agreeing with बुधाः, according to Rule XVII.

यस्य, a relative pronoun, agreeing with the next word by Rule VI.

क्षितिरक्षिप्तः, a compound adjective of the 2nd genus and 1st species, used substantively; the mas. gen. sing. num. poss. case, governed by कथां according to Rule I.

कथां, a common sub. of the 1st. decl. fem. gen. sing. num. obj. case, governed by निपीय, according to Rule XVII.

तथाद्रियन्ते, (for तथा + आद्रियन्ते by Rule I.) तथा, an adverb of comparison. आद्रियन्ते, a regular trans. deponent verb of the 6th conjugation, from आ and दृ, (ऊ, ऋ) to favor; pres. आद्रियन्ते, perf. आद्रे, fut. आदर्ता. The indic. mood, present tense, 3rd person plural, agreeing with बुधाः, according to Rule VII.

न, an adverb of negation.

बुधाः, an adjec. pos. state, used substantively; the mas. gend. plu. num. and nom. case to आद्रियन्ते.

सुधामपि, (for सुधां + अपि by Rule IV.) सुधां is a com. sub. of the 1st decl. fem. gen. sing. num. obj. case, governed by आद्रियन्ते, according to Rule VIII. अपि is a copulative conjunction.

\* Hom. Iliad, b. i. l. 249.

विद्या बन्धुजनो विदेशगमने विद्या परमैवतं ।

विद्या राजसुपूजिता शुचिधनं विद्याविहीनः पशुः ॥

*Learning is a friend in travelling to a foreign country,\* it is an excellent fortune, it is highly respected by kings, it is pure wealth, and he who is without it is a brute.*

*Bhartri-hari.*

विद्या, a com. sub. of the 1st decl. fem. gen. sing. num. nom. case to the verb चक्षि understood.

बन्धुजनो, (for बन्धुजनः by Rule VI.) a compound sub. of the 3rd genus and 2nd species, the 1st decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

विदेशगमने, a compound like the preceding, but of the neut. gen. and loc. case, according to Rule II.

विद्या. as before.

परमैवतं, (for परं + हैवतं by Rule IV.) परं an adjective, positive state, agreeing with हैवतं by Rule III. हैवतं, a com. sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

राजसुपूजिता, a compound adjective of the 2nd genus and second species, fem. gen. sing. num. nom. case, agreeing with the noun विद्या according to Rule III.

शुचिधनं, a comp. sub. of the 3rd genus and 1st species, or it may be considered as two words like परमैवतं.

विद्याविहीनः, a compound adjective like राजसुपूजिता, but mas. gen. agreeing with नरः understood.

पशुः, a com. sub. of the 2nd decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

\* Cicer. pro. Archia, p. 16.

तावच्च शोभते मूर्खो यावत् किञ्चिन्न भावते ॥

*A fool, whilst he holdeth his peace, is counted wise.*

*Chánakya.*

तावच्च, (for तावत् + च Rule IX.) an adverb of comparison, corresponding with यावत्. See Rule XVIII. Note 4, (2.)

शोभते, a regular intrans. deponent verb of the 1st conj. from शुभ् (ऊ, छ) to shine; pres. शोभते, perf. शुशुभे, fut. शोभिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case मूर्खो, according to Rule VII.

मूर्खो, (for मूर्खे: by Rule VI.) an adjective used substantively, of the mas. gen. sing. num. and is the nom. case to the verb शोभते.

किञ्चिन्न, (for किञ्चित् + न by Rule VIII.) किञ्चित् an adjective pronoun of the indef. kind, neut. gen. sing. num. obj. case, governed by the verb भावते, according to Rule VIII. न, an adverb of negation.

भावते, a regular transitive deponent verb of the 1st conj. from भाच् (ऊ, च) to speak; pres. भावते, perf. बभाषे, fut. भाषिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case सः understood, according to Rule VII.

चरितव्यमतो नित्यं प्रायश्चित्तं विमुद्ध्ये ।

निन्दैश्च लक्ष्यै र्यक्ता जायन्ते ऽनिष्कृतैनसः ॥

*Therefore sacrifice should be constantly made for our purification, since they whose sins are not cleansed, are born distinguished by some odious deformity.*

*Práyashchitta-tatwa.*

चरितव्यम्, (by Rule IV.) an adjectival participle, from चर्, to move, to act; pres. चरति, perf. चकार, fut. चरिता; agreeing with प्रायश्चित्तं according to Rule XVII.

चतो (for चतः by Rule VI.) a copulative conjunction.

नित्यं, an adverb of time.

प्राचक्षिन्, a common sub. of the 1st decl. neut. gen. sing. num. nom. case to चक्षि understood.

विद्युद्भवे, a common sub. of the 2nd decl. fem. gen. sing. num. dative case, according to Rule I. Note 3.

निन्देच, (for निन्दे: + च by Rule V.) an adjec. pos. state, agreeing with चक्षसे:, according to Rule III. च is a copulative conjunction.

चक्षसे, (for चक्षसे: by Rule VI.) a common sub. of the 1st decl. neut. gen. sing. num. inst. case, governed by युक्ता, according to Rule XVII.

युक्ता, (for युक्ता: by Rule VI. Note 2,) a pass. participle of the indef. tense from युज् (य, ज, जा, इट्,) to unite ; 7 c. Act. and Mid. pres. युनक्ति, युक्ते, perf. युयोज, युयुजे, fut. योज्या, agreeing with निष्कृतैः, according to Rule XVII.

जायन्ते, an anomalous verb,\* the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case निष्कृतैः, according to Rule VII.

निष्कृतैः, (for चनिष्कृतैः by Rule III. Note 3,) a compound adjective of the 1st genus and 3rd species, used substantively, the mas. gen. plu. num. and nom. case to the verb जायन्ते.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।

*From whom (God) all these things have sprung, and by whom they subsist.*

*Véda.*

यतो, (for यतः by Rule VI.) a relative pronoun, the mas. or neut. gen. sing. num. abl. case for यस्मात्,† governed by the verb जायन्ते, according to Rule XII.

वा, a conjunction disjunctive.

इमानि, an adjective pronoun of demonstrative kind, agreeing with भूतानि, according to Rule III.

\* See page 292.

† See pages 55 and 92.

भूतानि, a common sub. of the 1st decl. neut. gen. plu. num. and nom. case to जायन्ते.

जायन्ते, an anomalous verb, (292) the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

येन, a relative pronoun, sing. num. mas. or neut. gen. inst. case, governed by the verb जीवन्ति, according to Rule X.

जातानि, an indefinite passive participle, from the preceding verb ; the neut. gen. plu. num. nom. case, agreeing with भूतानि, according to Rule XVII.

जीवन्ति, a regular intran. verb active of the 1st conjugation, from जीव् (ज्.) to live ; pres. जीवन्ति, perf. जिजीव, fut. जीविता ; the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

अभिषेकादिगुणयुक्तस्य राज्ञः प्रजापालनं परमोधर्मः तच्च दुष्ट-  
नियहमन्तरेण न सम्भवति दुष्टपरिज्ञानञ्च व्यवहारदर्शनेन विना  
नेति व्यवहारदर्शनमहरहः कर्त्तव्यमित्युक्तं ।

*The most important duty of an inaugurated king (is) the preservation of his subjects : this cannot be done without discountenancing the wicked, and an intimate knowledge of the wicked, cannot be gained without the study of the law : hence it is said, that the study of the law should be attended to daily.*

*Mitākshara.*

अभिषेकादिगुणयुक्तस्य a compound adj. of the 2nd genus and second species, the mas. gen. sing. num. poss. case, agreeing with राज्ञः, according to Rule III.

राज्ञः, a common sub. of the 5th decl. mas. gen. sing. num. poss. case, governed by चर्मा, according to Rule I.

प्रजापालनं, a compound sub. of the 3rd genus and 2nd species, the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

परमे, (for परमः by Rule VI.) an adj. pos. state, agreeing with अर्थः, according to Rule III.

अर्थः, a common substantive of the 1st decl. mas. gen. sing. num. and nom. case to the verb अस्ति understood.

तच्च, (for तत् + च by Rule IX.) तत् a personal pronoun, 3rd pers. sing. num. neut. gen. and nom. case to the verb सञ्जयति. च is a copulative conj. see Rule XX.

दुष्टनिग्रहम्, (by Rule IV.) a compound sub. of the 3rd genus and 2nd species, the 1st declension, neut. gen. sing. num. obj. case, governed by अन्तरेष, according to Rule XIX. Note 1.

अन्तरेष, a separable preposition.

न is an adverb of negation.

सञ्जयति, an anomalous verb of the 1st conjugation, from सं and जू, to be, (see page 293,) the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case तत् according to Rule VII.

दुष्टपरिज्ञानञ्च, (च by Rule IV.) a compound of the same species as दुष्टनिग्रहं, nom. case to सञ्जयति understood. च is a copulative conjunction.

व्यवहारदर्शनेन, a compound of the same species as the last, the instrumental case governed by विना, according to Rule XIX. Note 1.

विना is a separable preposition.

नेति, (for न + इति by Rule III.) न an adverb of negation, and इति an adverb of quality. See Rule XVIII. Note 7.

व्यवहारदर्शनम्, a compound sub. as before, but in the nom. case.

अहरहः, a compound adverb, formed by doubling अहः, according to Rule VI. of Orthography.

कर्तव्यम्, (by Rule IV.) an adjectival participle from कृ (द) to do; pres. करोति, कुरुते, perf. चकार, अक्रे, fut. कर्षी, prec. कर्षीष्ट, inf. कर्षी, parts. कर्षीय, कर्षीय, कार्य्य; the neut. gen. sing. num. nom. case, agreeing with the preceding noun according to Rule XVII.

इत्युक्तं, (for इति + उक्तं by Rule III.) इति, an adverb of quality, (see page 384;) उक्तं, a pass. participle of the indef. tense from the anomalous verb वच् (व, चो,) to *speak*, (see page 294;) the sing. num. neut. gen. nom. case, agreeing with वचनं understood, according to Rule XVII.

सर्वासम्भवात्सम्भवे ऽपि सत्वासम्भवाद्भेदः प्रमाणकुशलैः ।

*(The relief to be acquired from sensible objects) is disregarded by those who are acquainted with the nature of human misery, because these objects cannot afford relief in every case, and because, even where they do, they cannot do it constantly.\**

*Sāṅkhya.*

सर्वसम्भवात्, a compound sub. of the 3rd genus 1st species, the 1st decl. mas. gen. sing. num. abl. case, according to Rule I. Note 4.

सम्भवे, a com. sub. of the 1st decl. mas. gen. sing. num. loc. case, according to Rule II.

ऽपि, (for अपि by Rule III. Note 3.) a copulative conjunction.

सत्वासम्भवाद्, the same as the first word.

भेदः, (for हेयः by Rule VIII.) an adjectival participle, from ह, to *quit*, agreeing with प्रतीकारः understood, according to Rule XVII.

प्रमाणकुशलैः, a compound adjec. of the 1st genus, 4th species, used substantively, the inst. case plu. governed by हेयः, according to Rule XVII.

\* On comparing this with the ethical and philosophical writings of Aristotle, it will be observed how much they agree in style, particularly in the quality of precision.

मम वचनमस्ति कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां नित्य-  
मुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुन-  
र्जन्म कारयितुं समर्थः ।

*My inquiry is : ' Is there any one so learned, as to be  
able, by moral instruction, to effect the second birth of  
my sons, who are now continually going astray, and ig-  
norant of the shāstras ?'*

*Hitōpadēsha.*

मम, a personal pronoun of the 1st person sing. num. poss. case,  
governed by वचनं, according to Rule VI. Note 5.

वचनम् (for वचनं by Rule IV.) a com. sub. of the 1st decl. neut. gen.  
sing. num. and nom. case to अस्ति.

अस्ति, an anomalous defective verb, indic. mood, pres. tense, 3rd  
person sing. agreeing with वचनं, according to Rule VII.

कश्चित्, an adjec. pronoun of the indef. kind, sing. num. mas. gen.  
nom. case to अस्ति understood.

एवम्भूतो, (by Rule V.) a compound adj. of the 2nd genus and 2nd  
species, agreeing with कश्चित्, according to Rule III. Note 6.

विद्वान्, a perfect participle from विद्, agreeing with कश्चित्, like the  
preceding word.

या, (for यः by Rule V.) a relative pronoun, agreeing with its antece-  
dent कश्चित् according to Rule VI. and nom. case to अस्ति understood.

मम, like the first word, governed by पुत्रार्ण, according to Rule VI.  
Note 5.

पुत्राणां, a common sub. of the 1st decl. mas. gen. plu. num. poss.  
case, governed by पुनर्जन्म, according to Rule I.

नित्यम्, (for नित्यं by Rule IV.) an adverb of time.

उन्मात्रेणामिनाम्, (by Rule IV.) a compound adjec. of the 2nd genus 1st species; agreeing with पुत्राणां, according to Rule III.

अनघिगतशस्त्राणाम् (by Rule IV.) a compound adjec. of the 2nd genus, and 3rd species, agreeing with पुत्राणां.

इदानीं, an adverb of time.

नीतिशास्त्रोपदेशेन, a compound noun of the 3rd genus and 3rd species, the 1st decl. mas. gen. sing. num. inst. case, governed by कारयितुं, according to Rule X.

पुनर्जन्म, a com. sub. of the 3rd genus, 6th species, the 5th dec. neut. gen. sing. num. obj. case, governed by कारयितुं, according to Rule IX. Note 1.

कारयितुं, a causal verb from कृ (द, क) to do; pres. कारयति, perf. कारयामास, fut. कारयिता; the infinitive mood governed by समर्थः, according to Rule XV. Note 2.

समर्थः, a compound adjec. of the 1st genus and 5th species, agreeing with कश्चित्, according to Rule III. Note 5.

आत्मनः किं निमित्तं दुःखं? शरीरपरिग्रहनिमित्तं। शरीरपरिग्रहः केन भवति? कर्मणा। कर्म वा केन भवति इति चेत्? रागादिभ्यः। रागादिः केन भवतीति चेदभिमानात्। अभिमानः केन भवतीति चेदविवेकात्। अविवेकः केन भवतीति चेदज्ञानात्। अज्ञानं केन भवतीति चेत्? न केनापि भवतीति अज्ञानमनाद्यनिर्व्वचनीयं।

*What is the cause of the soul's misery? Its having taken a body. How came it to take a body? Through works. How came works to exist? Should this be asked, the answer is, From passion, &c. How came passion, &c.?*

*From pride. How came pride? From the want of discrimination. How came the want of discrimination? From ignorance. How came ignorance? It can be traced to no cause: it is underived and inexplicable.\**

*Sankarácárya.*

As the above is only a number of simple questions and answers, containing little more than a nom. case, and the verb *to be* followed by an inst. or abl. case, it is left as an easy specimen for the exercise of the learner.

\* Thus is reason baffled in tracing the origin of evil!

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## PART IV.

# PROSODY.

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PROSODY treats principally of versification, though as a general term it includes whatever belongs to poetry.

There are two classes of Sanscrit poetry, (*Padya*), the one measured by the number of syllables, called *Vritta*, the other by the time occupied in their pronunciation, called *Jāti*.

In both these classes four *pádas*\* constitute the verse ; the different metres (*chhandas*) make the *pádas* long or short, quick or slow, but never affect their number.

Rhyme is nearly as little used in Sanscrit as it is in Latin, Greek, or Hebrew : it sometimes occurs where it is not designed, and where consequently it is not regarded as essential to the verse.

\* A *páda* is equivalent to an English *line* ; a *ślóka* is equivalent to four *pádas* or a complete verse.

## PRELIMINARY OBSERVATIONS.

Quantity, feet, and pauses are constituent parts of verse, and must be well understood before any one can pronounce and scan with accuracy any poetical composition: hence it becomes necessary to explain these, previous to furnishing examples of the different kinds of versification.

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1. *Of Quantity.*

The Quantity of a syllable is the time occupied in its pronunciation: it is considered as long (*guru*), or short (*laghu*).

When great exactness is observed in the measurement of time, a short vowel, before a single final consonant, is accounted equal to only half a short vowel; but with a grave accent, equal to three short ones.

The time occupied in pronouncing a short vowel is called *Mātra*, and four of these constitute a *Kala* or *Gaṇa*.

There are no doubtful vowels in the language, and on this account, the rules necessary to distinguish the quantity of the syllables are very few; the following will always be found sufficient.

1. अ, इ, उ, ऋ, ए are short, and आ, ई, ऊ, ऋ, ए, ऐ, औ, औ, are long by nature.

2. A vowel short by nature, is long by position, when it comes before a double consonant.

It is of no consequence whether the compound consonant follows the vowel in the same word, or in two distinct words, because the whole verse is regarded as one continued sound.

3. A short vowel before two consonants, the last of which is the liquid र, may be long or short.

By *Pingala* this is confined to the र which follows प and ब, as प्र and ब्र.

4. A short vowel followed by (') or (:) is always long.

5. The last syllable of every line is accounted common.

## 2. Of Poetical Feet.

There are three kinds of feet commonly used in Sanscrit poetry.

1st. Monosyllabic. Of which there are two, the long ( - ) and the short ( ˘ ). The long is called ग *ga*, i. e. गुरु *guru*, long, and the short ल *la*, i. e. लघु *laghu*, short. By compounding these the next are formed.

2nd. Dissyllabic. Of these there are four :

|           |        |         |                             |
|-----------|--------|---------|-----------------------------|
| A Spondee | (gaga) | ( - - ) | वाक्शं <i>a word</i> .      |
| A Trochee | (gala) | ( - ˘ ) | पद्मं <i>a water-lily</i> . |
| An Iambus | (laga) | ( ˘ - ) | तटं <i>on the shore</i> .   |
| A Pyrrhic | (lala) | ( ˘ ˘ ) | श्रुतिं <i>the Vaidā</i> .  |

3rd. Trisyllabic. Of these there are eight :

|                    |           |                               |
|--------------------|-----------|-------------------------------|
| A Molossus (M)     | ( - - - ) | नारीभिः <i>with women.</i>    |
| A Bacchic (Y)      | ( - - )   | उदारः <i>great.</i>           |
| A Cretic* (R)      | ( - - )   | लोचने <i>by the eye.</i>      |
| An Anapæst (S)     | ( - - - ) | नयितुं <i>to take</i>         |
| An Antibacchic (T) | ( - - )   | भूतादि <i>first cause.</i>    |
| An Amphibrach (J)  | ( - - )   | पुनातुं <i>may he purify.</i> |
| A Dactyl (Bh)      | ( - - )   | चञ्चल <i>fickle.</i>          |
| A Tribrach† (N)    | ( - - - ) | कुसुमा <i>flower.</i>         |

In addition to the preceding there is also one Quadrisyllabic foot, a Proceleusmatic, called Vipala or Vipra ( - - - - ) ; as, परिक्लृप्त, *preparation.*

The feet most commonly used are the Trisyllabic. The Monosyllabic and Dissyllabic are generally used at the end of a line or half line, or for verses too short to admit of Trisyllabic feet.

### 3. Of Pause, &c.

Pauses are of two kinds, the *sentential* and the *harmonic* : the former is a short suspension of the voice,

\* Or Amphimacer.

† The feet are all so arranged, that reckoning from the first and last to the middle, they are opposite to each other in quantity. The letters by which they are called, form the artificial word *Myarastajabhna*.

and is used at the end of a *páda*, line or verse ; the latter is a variation in the tone of the voice, and is used in different parts of the verse.

| is the sign used for the *sentential* pause ; the *harmonic* has no characteristic mark, and will therefore be distinctly specified wherever it occurs.

The *Tones* used by the natives in repeating verse are so peculiar, that it is impossible to form a correct idea of them without hearing them, and almost equally impossible after hearing them to imitate them exactly. They combine within them a mixture of the tones both of reading and of singing.

*Accents* and *Emphasis* form no distinguishing part of Sanscrit prosody. The great variety of sound arising from long and short vowels, aspirated and unaspirated consonants, seems to supply their place both in Poetry and Prose.

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## CHAPTER I.

OF THE FIRST CLASS OF POETRY MEASURED BY THE  
NUMBER OF SYLLABLES (VRITTA).

Of this class there are three orders, and the verses in each order, consist of four component parts. In the first order, all the four parts of the verse are alike ; in the second, every two parts are alike ; and in the third, the four parts differ from each other.

In treating of each order, with a view of conveying a correct idea of Sanscrit versification, a whole verse will be given of the first species under every genus. Afterwards, when there are several other species, as in the first Order, or several genera, as in the second ; for the first order, in which the four parts of the verse are alike, one part will be given ; for the second, in which every two parts are alike, two will be given ; and for the third, in which the four parts are different, the whole verse will be regularly given.

This arrangement will considerably abridge the first order, which will still be much larger than the remaining two, and will not in the least degree obscure the subject, because one example of every species of verse, will shew its nature just as well as four, or any other number.

## SECTION I.

## OF THE FIRST ORDER,

## OR

OF VERSES IN WHICH EVERY PĀDA OR HALF LINE IS  
ALIKE, (SAMA-VRITTA.)

In Verses of this Order the Genera and Species are distinguished by different names.

The Genera serve to distinguish the number of syllables in the verse, and the Species the kinds of feet employed in the measurement of those syllables.

There are twenty-seven genera, and under each genus the species vary from one to fifteen.

The first genus begins with one syllable to the *páda* or half line, and four to the verse, and proceeds regularly to twenty-seven, adding one syllable to each *páda* or half line for every additional genus ; so that the last concludes with twenty-seven syllables to the half line, or one hundred and eight to the verse.

After this whatever number of syllables may be added to the verse, the name of the genus is still the same, though the names of the species are varied.

Verses under five, or above twenty-seven syllables to the half line, do not frequently occur.

---

### FIRST GENUS, UKTHA.

Of this there is only one species, *Shrí* a long syllable.

1. श्री ।  
साक्षां ॥

*May this prosperity be yours.*

4 G 2

## SECOND GENUS, ATYUKTHA.

Of this there is only one species, *Strí* a spondee.

1. गोपस्त्रीभिः ।  
 दृष्ट्वा रमे ॥

*Krishna played with the milk-maids.*

## THIRD GENUS, MADHYA.

Of this there are two species.

1st. *Nárí*, a molossus.

2nd. *Mrigí*, a cretic.

1. गोपानां नारीभिः ।  
 स्निह्ये ज्यात् दृष्ट्वा वः ॥

*May Krishna, who was embraced by the milk-maids, bless you.*

2. साम्दगी ।  
*That deer.*

## FOURTH GENUS, PRATIṢṬHA.

Of this there are two species.

1st. *Kanyá*, a molossus and long syllable.

2nd. *Satí*, a tribrach and long syllable.

1. भाखलन्या सैकाधन्या ।  
 यस्याः कूले दृष्ट्वा ज्वलत् ॥

*Happy Yamuná,\* on whose banks Krishna played !*

2. ननु सती ।

*Behold the faithful wife !*

\* Lit. Daughter of the sun.

## FIFTH GENUS, SUPRATISHṬHA'.

Of this there are two species :

1st. *Pankti*, a dactyl and spondee.

2nd. *Priyá*, an anapæst and iambus.

1. कृष्णसनाथा तर्कपत्तिः ।  
 यामुनकच्छे चारचचार ॥

*Abundance of calves roved with Krishna their keeper on the banks of the Yamundá.*

2. अभवन् प्रियाः ।  
*They were the beloved ones.*

## SIXTH GENUS, GAYATRÍ.

Of this there are three species :

1st. *Tanumadhyá*, an antibacchic and bacchic.

2nd. *Shashivadaná*, a tribrach and bacchic.

3rd. *Sómaráji*, two bacchics.

1. मूर्त्तिर्मुरशत्रोरत्यङ्गतरूपा ।  
 आस्तां मम चित्ते नित्यं तनुमध्या ॥

*May the astonishing slender-waisted shape of Mura's enemy be continually in my mind.*

2. शशिवदनानां ।

*Having faces like the moon.*

3. हरैसौमराजी ।

*O Hari ! (thy fame) is like the shining moon.*

## SEVENTH GENUS, UṢṢNIK.

Of this there are three species :

- 1st. *Madhumatī*, two tribrachs and a long syllable.  
 2nd. *Kumáralalitá*, an amphibrach, anapæst, and long syllable.  
 3rd. *Madalékhá*, a molossus, anapæst, and long syllable.

ॐ ॐ ॐ ॐ ॐ - | ॐ ॐ ॐ ॐ ॐ -  
 1. रविदुहिष्ठते नवकुसुमततिः ।  
 ॐ ॐ ॐ ॐ ॐ - | ॐ ॐ ॐ ॐ ॐ -  
 व्यधित मधुमती मधुमथनमुद ॥

*The rows of new sweet flowers by the side of the Yamuná gave pleasure to Madhumathana.*

2. ————— | ॐ ॐ ॐ ॐ ॐ - |  
 कुमारखणितासा ।

*That youthful playful form.*

3. ————— | - ॐ ॐ ॐ ॐ ॐ - |  
 हस्तीन्द्रान्मदलेखा ।

*The foaming froth of a large elephant.*

## EIGHTH GENUS, ANUSHTUP.\*

Of this there are five species.

- 1st. *Chitrapada*, two dactyls and a spondee.  
 2nd. *Maṇavaka*, a dactyl, anti-bacchic, and iambus.  
 3rd. *Vidyumnálá*, two molossuses and a spondee, with a pause at the 4th and 8th syllables.  
 4th. *Samániká*, a trochee, cretic, and amphibrach.  
 5th. *Pramániká* or *Naga-swarúpuní*, an amphibrach, cretic, and iambus.

\* Anacreon's Odes in Greek are nearly parallel to this and the preceding metre

- ॐ ॐ ॐ ॐ - - | - ॐ ॐ ॐ ॐ - -  
 1. यामुनसैकतदेशे गोपबधूजनकैलौ ।  
 - ॐ ॐ ॐ ॐ - - | - ॐ ॐ ॐ ॐ - -  
 कंसरिपोगतिनीला चित्रपदाजगदव्यात् ॥

*May the playful motion of Krishna's feet, which was wonderfully diversified in his amours with the milk-maids on the banks of the Yamuná, preserve the world !*

2. ————— | - ॐ ॐ ॐ - - ॐ ॐ ॐ ।

*The youth, the son of Nanda.*

3. वासैवक्षी विद्युन्माला ————— |

*The folds of his clothes were like flashes of lightning.*

4. धीः समानिका परेण ————— |

*Wisdom equal to another's.*

5. श्रुतिस्मृतिप्रमाणिका ————— |

*Deriving proof from the Vēda and shāstras.*

## NINTH GENUS, VRIHATI.

Of this there are three species :

- 1st. *Bhujanga-shishu*, two tribrachs and a molossus.  
 2nd. *Manimadhya*, a dactyl, molossus, and anapæst.  
 3rd. *Bhujanga-sangatá*, an anapæst, amphibrach, and amphimacer.

- ॐ ॐ ॐ ॐ ॐ ॐ - - | ॐ ॐ ॐ ॐ ॐ ॐ - -  
 1. ऋदतटनिकटक्षौषी भुजगशिशुसुता यासीत् ।  
 ॐ ॐ ॐ ॐ ॐ ॐ - - | ॐ ॐ ॐ ॐ ॐ ॐ - -  
 मुररिपुदलिते नामे व्रजजनसुखदा साभूत् ॥

*The ground by the side of a lake which was infested with young serpents, after the old one was trampled under foot by Mura's enemy, became a delightful spot to the inhabitants of Vraja.*

2. ————— | तन्मखिमध्यस्फोतखचा ।

*Shining with the bright rays from the pearl in the midst.*

3. ————— | यमुनाभुजङ्गसंगता ।

*Yamuná troubled with serpents.*

### TENTH GENUS, PANKTI.

Of this there are four species :

1st. *Rukmavatí* or *Champakamálá*, a dactyl, molossus, anapæst, and long syllable.

2nd. *Mattá* or *Hansí*, a molossus, dactyl, anapæst, and long syllable.

3rd. *Twarita-gati*, a tribrach, amphibrach, tribrach, and long syllable.

4th. *Manóramá*, a tribrach, cretic, amphibrach, and long syllable.

1. — — — — — | यस्मिन्नेवाक्यैः परित्युद्धैर्यस्य सदा कंसदिशि भक्तिः ।

— — — — — | राज्यपदे हर्म्यालिखदारा रक्मवती विघ्नः खलु तस्य ॥

*To him who is constantly devoted to Kangsa's enemy with his whole body, mind, and words, the fine golden palaces of kings will only be an annoyance,*

2. — — — — — | पीत्वामत्तामधुमधुपाली ————— ।

*The bees became intoxicated with drinking honey.*

3. त्वरितगतिर्ब्रजयुवतिः ————— ।

*The youth of Vraja were swift in motion.*

4. ————— | सुहृत्शालिनां मनोरमा ।

*Captivating the minds of the virtuous.*

The first species has sometimes a pause at the fifth syllable, in which case it is accounted a new species.

## ELEVENTH GENUS, TRISHTUP.

Of this there are twelve species :—

1st. *Indra-vajra*, two antibacchics, an amphibrach, and spondee.

2nd. *Upéndra-vajra*, an amphibrach, antibacchic, amphibrach, and spondee.

3rd. *Sumukhí*, a tribrach, two amphibrachs, and an iambus.

4th. *Sháliní*, a molossus, two antibacchics, and a spondee, with a pause at the 4th and 11th syllables.

5th. *Vátórmí*, a molossus, dactyl, antibacchic, and spondee.

6th. *Bhramara-vilasítá*, a molossus and long syllable, two tribrachs, and a long syllable.

7th. *Anukúlá*, a dactyl, antibacchic, tribrach, and spondee.

8th. *Rathódhdhatá*, an amphimacer, tribrach, amphimacer, and iambus.

9th. *Swágatá*, an amphimacer, tribrach, dactyl, and spondee.

10th. *Dódhaka*, three dactyls, and a spondee.

11th. *Moṭanaka*, an antibacchic, two amphibrachs, and an iambus.

12th. *Shyéni*, an amphimacer, amphibrach, amphimacer, and iambus.

1. गोष्टे गिरिं सव्यकरेण धृत्वा रुष्टेन्द्रवज्राहतियुक्तवृष्टौ ।  
- - - - -

यो गोकुलं गोपकुलञ्च सुस्थं चक्रे स वो रक्षतु चक्रपाणिः ॥  
- - - - -

*May he who has a discus in his hand preserve you ; he who, when the incensed Indra poured down his destructive thunderbolts, kept both the herd and herdsmen safe in their stall, by holding over them a mountain in his left hand.*

2. उषेन्द्रवज्रादिमणिच्छटाभिः ।  
- - - - -

*Shining with the pearly brightness of thunderbolts, &c.*

3. तिमिरमूढस्यमुखे सुमुखी ।  
- - - - -

*She beautiful (beheld) his darkness-destroying face.*

4. ————— पुंसां अद्वाशाणिनी विष्णुभक्तिः ।  
- - - - -

*True faith in Vishnu (promotes the holiness) of men.*

5. \_\_\_\_\_ वातोर्मी पोतमिवाम्भोधिमर्धे ।

*As a raging wind (destroys) a boat in the midst of the sea.*

6. पुष्पावलीभ्रमरविजसिता \_\_\_\_\_ ।

*An expanded flower adorned with humming bees.*

7. \_\_\_\_\_ स्यादनुकूला जगति न कस्य ।

*Is there any one in the world, whose (wish) has not been granted ?*

8. \_\_\_\_\_ कृष्णवेणुनिनदैरथोद्धता ।

*She was startled at the sound of Krishna's flute.*

9. \_\_\_\_\_ स्वागतादरकरः सुरवर्गः ।

*All the gods respect him.*

10. देवसदोधकदम्बतलस्थः \_\_\_\_\_ ।

*Placed at the bottom of the Kadamba tree, under which the gods assemble.*

11. \_\_\_\_\_ चानूरमहाभटमोठनकं ।

*The destruction of the great armies of the infernals.*

12. \_\_\_\_\_ श्येन्यशेषलोकपावनीसदा ।

*White and constantly purifying all people.*

## TWELFTH GENUS, JAGATI.

Of this there are fifteen species :\*

1st. *Chandra-vartma*, a cretic, tribrach, dactyl, and anapæst.

2nd. *Vansa-sthavila*, an amphibrach, antibacchic, amphibrach, and amphimacer.

\* The metre commonly employed in Greek tragedies very much resembles this.

3rd. *Jalóddhata-gati*, an amphibrach and anapæst, and the same repeated.

4th. *Bhujanga-prayáta*, four bacchics.

5th. *Tótaka*, four anapæsts.

6th. *Shragviná*, four cretics.

7th. *Vaishwa-deví*, two molossuses, and two bacchics.

8th. *Pramitákshará*, an anapæst, amphibrach, and two anapæsts.

9th. *Druta-vilambita*, a tribrach, two dactyls, and a cretic.

10th. *Mandákiní*, two tribrachs, and two cretics.

11th. *Vichitrá*, a tribrach and bacchic, and the same repeated.

12th. *Támarasa*, a tribrach, two amphibrachs, and a bacchic.

13th. *Málati*, a tribrach, two amphibrachs, and a cretic.

14th. *Manimálá*, an antibacchic and bacchic, and the same repeated.

15th. *Jaladhara-máld*, a molossus, dactyl, anapæst, and molossus.

1. चन्द्रवर्त्मनिहितं घनतिमिरैः राजवर्त्मरहितं जनगमनैः ।  
इष्टवर्त्म तद्वत् कुरुसरसे कुञ्जवर्त्मनि हरिस्तवकुतुकी ।

*The path of the moon is obstructed by thick darkness, that of the king is destitute of people ; then choose your own path ; Hari your delight is in the paths of the groves.*

2. विनासवंशस्थविषं मुखानिलैः \_\_\_\_\_ ।

*The sweet-tuned flute (was filled) by the wind of his mouth.*

3. \_\_\_\_\_ कलिन्दतनयाजलोद्धतगतिः ।

*The swelling motion of the waters of the Yamundá.*

4. \_\_\_\_\_ भुजङ्ग प्रयातं द्रुतं सागराय ।

*O Serpent ! (make) your departure quickly to the sea.*

5. मुदितोऽटक्खेरपनेतुमघं \_\_\_\_\_ ।

*Go, happy to obtain freedom from sin in the iron age.*

6. \_\_\_\_\_ मूर्तिरास्तां ममैवारसि खमिनी ।

*May his form be a bracelet in my bosom.*

7. \_\_\_\_\_ भ्रातः सम्पन्नाराधनावैश्वदेवी ।

*O brother ! every goddess will be worshipped.*

8. प्रमिताक्षरामुररिपोर्भणितिः \_\_\_\_\_ ।

*The melodious sound of Krishna's voice.*

9. झुतविषम्बितचारुविहारियं \_\_\_\_\_ ।

*Enchanting by his swift, slow, and delightful paces.*

10. \_\_\_\_\_ पदजलरुद्धि यस्य मन्दाकिनी ।

*From whose lotus feet the Mandākinī sprung.*

11. विपिनविहारे कुसुमविचित्रा \_\_\_\_\_ ।

*His form is adorned with flowers when he wanders in the grove.*

12. तवमुखतामरसं मुरश्चो \_\_\_\_\_ ।

*Thy lotus face, O enemy of Mura.*

13. \_\_\_\_\_ खलिरपि चुम्बति मानतीं मुञ्जः ।

*And the bee is constantly embracing the flower.*

14. \_\_\_\_\_ जातप्रतिविम्बा शोणामणिमाला ।

*An image like a chaplet of red pearls.*

15. \_\_\_\_\_ तापोद्धेदे जलधरमालानद्या ।

*New clouds for the destroying of heat.*

### THIRTEENTH GENUS, ATIJAGATI.

**Of this there are nine species :**

1st. *Praharṣini*, a molossus, tribrach. amphibrach, cretic, and long syllable, with a pause at the 3rd and 13th syllables.

2nd. *Ruchirá* or *Prabhavati*, an amphibrach, dactyl, anapæst, and amphibrach, with a pause at the 4th and 13th syllables.

3rd. *Matta-mayúra*, a molossus, antibacchic, bacchic, anapæst, and a long syllable.

4th. *Chandí*, two tribrachs, two anapæsts, and a long syllable.

5th. *Manju-bhāṣinī*, an anapæst and amphibrach, the same repeated, and a long syllable.

6th. *Chandriká*, two tribrachs, two antibacchics, and a long syllable.

7th. *Kala-hansa* or *Sinha-náda*, an anapæst, amphibrach, two anapæsts, and a long syllable.

8th. *Prabódhitá*, an anapæst and amphibrach, the same repeated, and a long syllable.

9th. *Mrigendra-mukha*, a tribrach, two amphibrachs, a cretic, and a long syllable.

1. गोपीनामधरसुधारसस्य पानै रत्तुक्कस्तनकलसोपगृह्णैस्व ।

आश्चर्यैरपि रतविभ्रमैर्मरारेः संसारे मतिरभवत् प्रहर्षिणीह ॥

*In this world the mind of Hari was delighted with kissing, embracing, and wandering with the milk-maids.*

2. \_\_\_\_\_ परिभ्रमन् व्रजराक्षिराङ्गनान्तरे ।

*Wandering among the beautiful women of Vraja.*

3. बीजावृत्यं मत्तमयूरध्वनिकान्तं ————— ।

*Rendered vocal by the noise of peacocks full of play.*

4. चरच्चकमलयुगचापलचण्डी ————— ।

*Terrible in the motion of his lotus-like feet.*

5. ————— मुदमयुते व्यधितमञ्जुभाषिणी ।

*She speaking pleasantly promotes the joy of the imperishable one.*

6. शरदमृतवचस्त्रिकाक्षानिते ————— ।

*Enjoying the autumnal rains (by the side of a river) irradiated by the light of the moon.*

7. यमुनाविहारकुतके कलहंसः ————— ।

*A drake in the pleasant parts of the Yamuná.*

8. ————— स्मितमाततान सपदिप्रबोधिता ।

*Being awaked at that time, she smiled.*

9. क्षुधितमृगेन्द्रमुखं मृगा उपेत्य ————— ।

*A deer falling into the mouth of a hungry lion.*

## FOURTEENTH GENUS, SHARKARI'.

Of this there are seven species :

1st. *Asambádhá*, a molossus, spondee, two tribrachs, and a molossus.

2nd. *Vasanta-tilaka*, an antibacchic, dactyl, two amphibrachs, and a spondee.

3rd. *Aparájitá*, two tribrachs, a cretic, anapæst, and iambus.

4th. *Praharana-kaliká*, two tribrachs, a dactyl, tribrach, and iambus.

5th. *Vāsantī*, a molossus, antibacchic, tribrach, molossus, and spondee.

6th. *Lālā*, a molossus, anapæst, molossus, dactyl, and spondee.

7th. *Nāndī-mukī*, two tribrachs, two antibacchics, and a spondee.

1. वीर्याभौ येन ज्वलतिरसवसात् क्षिति —

दैत्येन जाताधरखिरियमसम्बाधा ।

धर्मस्थित्यर्थं प्रकटितरनुसम्बन्धः —

साधूनां बाधां प्रशमयतु सकंसारिः ॥\*

*May the enemy of Kansa, who became incarnate to establish virtue, and by whom the earth was preserved when Indra was burning with rage, assuage the afflictions of the virtuous.*

2. फुल्लं वसन्ततिक्षकं तिलकं वनाख्याः ————— ।

*The Tilat plant and the glory of the groves is full blown.*

3. ————— यदुज्जयचमूः परैरपराजिता ।

*The army under the command of the son of Yadu was invincible.*

4. व्यथयति कुसुमप्रहरणकालिका ————— ।

*O Cupid ! thy flow'ry arrow gives great pain.*

5. ————— कंसारातौ नृत्यति सदृशो वासन्तीयं ।

*When the enemy of Kansa dances, he resembles the Vasantat tree.*

\* This and the following are two lines of poetry : they are put in four parts to suit the page.

† Sesamum Orientale.

‡ Gærtnera racemosa.

6. मुग्धे यौवनलक्ष्मीर्विद्युद्विभ्रमलोला ————— ।

*O fair one ! the glory of youth is transient as a flash of lightning.*

7. सरसखगकुलापनान्दीमुखीय ————— ।

*Its surface is rendered vocal by the chirping of birds.*

### FIFTEENTH GENUS, ATISHARKARI'.

Of this there are seven species :

1st. *Shashi-kala* or *Shashi-lekhá*, four tribrachs and an anapæst.

2nd. *Máliní*, two tribrachs, a molossus, and two bacchics, with a pause at the 8th and 15th syllables.

3rd. *Lilá-khēla*, five molossuses.

4th. *Vipina-tilaka*, a tribrach, anapæst, tribrach, and two cretics,

5th. *Túnaka*, a cretic and amphibrach alternately.

6th. *Chandra-lékhá*, a molossus, cretic, molossus, and two bacchics.

7th. *Chitrá*, three molossuses and two bacchics.

1. मलयजतिलकसमुदितशशिकला—

ब्रजयुवतिलसदलिकगगनगता ।

सरसिजनयनङ्गदयसलिलनिधिं—

थतनुतविततरभसपरितरणं ॥

*The half circle of the rising moon made by sandal-wood, and placed on the bright forehead of the Vraja youth, as in the sky, raises in the sea of Krishna's heart a tumultuous motion.*

2. ————— <sup>१</sup> हृतमधुर्द्विपुलीना मांजिनी पातुराधा ।

*May Rádhá, who assumed the colour of Madhu's enemy, grant protection.*

3. ————— <sup>१</sup> रासोक्तासक्रीडद्गोपीभिः सार्द्धं लीलाखेले ।

*Full of play with the sprightly playful milk-maids.*

4. <sup>१</sup> विपिनतिलकंविकसितं वसन्तागमे ————— ।

*The Tila plant is in full flower at the beginning of the spring.*

5. ————— <sup>१</sup> पञ्चबाणबाणजातपूर्णा हेमतूषकं ।

*A golden quiver full of Cupid's arrows.*

6. <sup>१</sup> राधाम्बोदस्य गर्भे लीना यथा चन्द्रलेखा ————— ।

*Rádhá was like the moon shining a little through a dark cloud.*

7. ————— <sup>१</sup> खेचमुक्ताहारावन्यस्तसत्यर्जविभ्रा ।

*His form is ornamented with a necklace of wild flowers, which resembles one made of bright pearls.*

## SIXTEENTH GENUS, AṢṬI.

Of this there are nine species :

1st. *Chitra*, a cretic and amphibrach alternately, with the last syllable common, which in this case is long.

2nd. *Gaja-vilasita*, a dactyl, cretic, three tribrachs and a long syllable.

3rd. *Chakritá*, a dactyl, anapæst, molossus, antibacchic, tribrach, and long syllable.

4th. *Vichitra* or *Pancha-chámara*, an amphibrach and amphimacer alternately, and a long syllable.

5th. *Madana-lalita*, a molossus, dactyl, tribrach, molossus, tribrach and long syllable.

6th. *Vani*, a tribrach, amphibrach, dactyl, amphibrach, cretic, and long syllable.

7th. *Pravara-lalita*, a bacchic, molossus, tribrach, anapæst, cretic, and long syllable.

8th. *Achala-dhriti*, five tribrachs, and a short syllable.

9th. *Garuda-ruta*, a tribrach, amphibrach, dactyl, amphibrach, anti-bacchic, and long syllable.

1. विष्णुमाखण्डरोल्लभिवेषुवाद्यद्वय—  
 वक्षवीजनाङ्गसङ्गजातमुग्धकण्टकाङ्ग ।  
 त्वां सदैव वासुदेव पुण्यलभ्यपादसेव—  
 वन्यपुष्पचित्रकेश संस्मरामि गोपवेश ॥

*O Vishnu, the worship of whose feet imparts virtue, who didst assume a cowherd's form, having thy hair adorned with wild flowers ; I constantly think of thee, how thy beautiful body was embraced by the milk-maids, who were delighted with the sound of the flute, which was adorned by thy coral-like lips.*

2. कंसनिदेशदृष्टदृष्टभगजविलसितं ।

*The prancing of the prodigious elephant commanded by Kansa.*

3. दुर्जयदनुजश्रेणीदुर्खेष्टाशतचकिता ।

*(The earth) was terrified at the wicked pursuits of the almost invincible giants.*

4. सुरद्रुमूलमण्डपे विचित्ररत्ननिर्मिते ।

*(He dwells) in a house made of shining pearls, at the root of a celestial tree.*

5. राधात्यर्थं मदनललितान्दोले लसवपुः ।

*Rádhá is languishing in the swing of love.*

6. स्फुरतु ममानने ऽप्यननुवाशिरोतिरन्ध्रं ।

*May the goddess of speech now inspire in me the graces of poetry.*

7. ————— । हरौ जीयादीट्क् प्रवरल्लितं वल्लवीनां ।

*May this delightful sport of the milk-maids prevail with Hari.*

8. \_\_\_\_\_ । अचलधृतिरुदयतु सुदृतिरुदयतु ।

*May he who sustained the mountain only shine into my virtuous heart.*

9. \_\_\_\_\_ । ग॒ण्ड॒र॒तं सु॒रारि॒भ॒ज॒गेन्द्र॒सं॒त्रा॒स॒ने ।

*It is like the cry of the Garuḍa, when it frightens the monstrous serpents of the giants.*

## SEVENTEENTH GENUS, ATYASHTI.

**Of this there are eight species :**

1st. *Shikharinī*, a bacchic, molossus, tribrach, anapæst, dactyl, and iambus, with a pause at the 6th and 17th syllables.

2nd. *Prithwī-bhara*, an amphibrach, anapæst, amphibrach, anapæst, a bacchic, and iambus, with a pause at the 8th and 17th syllables.

3rd. *Vansa-patra-patita*, a dactyl, cretic, tribrach, dactyl, tribrach, and iambus, with a pause at the 10th and 17th syllables.

4th. *Mandá-krántá*, a molossus, dactyl, tribrach, two antibacchics, and a spondee, with a pause at the 4th, 10th, and 17th syllables.

5th. *Hariní*, a tribrach, anapæst, molossus, cretic, anapæst, and iambus, with a pause at the 6th, 10th, and 17th syllables.

6th. *Nardhaṭaka*, or *Kókilaka*, a tribrach, amphibrach, dactyl, two amphibrachs, and an iambus.\*

7th. *Háriní*, a molossus, dactyl, tribrach, molossus, bacchic, and iambus, with a pause at the 7th, 13th, and 17th syllables.

8th. *Bhára-krántá*, a molossus, dactyl, tribrach, cretic, anapæst, and iambus, with a pause at the 4th, 10th, and 17th syllables.

\* This may have a pause at the 7th, 13th, and 17th syllables, in which case it is considered a variety of the species.

1. क॒रा॒द॒स्य॒ भ॒ष्टे॒ न॒नु॒ शि॒ख॒रि॒णी॒ दृ॒श्य॒ति॒ शि॒शो॒—

वि॒ष्णी॒नाः॒ स्मः॒ स॒ह्यं॒ नि॒यत॑मवधेयं तदखिलैः ।

इति॑चस्यद्गोपा॒नु॒षित॑निभृता॒लाप॑जनिर्त—

स्मितं॑ वि॒भ॒दे॒वा जग॑दवतु गोव॒र्द्ध॒न॒धरः॑ ॥

‘ See ! should this mountain fall from the hand of this child, we shall certainly be destroyed ; this should be thought of by us all.’ The god, smiling at this private chitchat of the fearful milk-maids, sustains the mountain, and preserves the world.

2. दु॒र॒न्त॑द॒नु॒जे॒श्वर॑प्र॒कर॑दु॒स्य॒ष्ट्वी॒भर॑— ।

The misery of the earth corrupted by the wicked giants.

3. नू॒त॒न॒व॒श॒प॒त्र॒प॒तित॑ र॒ज॒नि ज॒ल॒ष॒व॑— ।

A drop of water fallen in the night upon a new leaf.

4. ——— म॒न्दा॒क्रा॒न्ता॒तद॑नु॒निय॑तं व॒श्य॒ता॒मैति॑ बा॒ला ।

By slow and persevering efforts the maid is subdued.

5. अ॒धित॑ स॒वि॒धि॒नेत्रे॑ नी॒त्वा ध्रु॒वं ह॒रि॒णी॒ग॒णात्— ।

Brahmā, having taken the eyes of deer, placed them (in these women).

6. ——— ह॒चिर॑प॒दाव॑लीघटित॑न॒र्द्ध॒कैर्न॑ क॒विः ।

The poet (describes him) by many pleasing verses of this species.

7. सा॒ के॒स॒रैर॑ज॒निं न॑ कथं रा॒धा म॑नो॒हरि॑णी ।

How it is possible that Rādhā should not captivate the enemy of Kansa ?

8. भा॒रा॒क्रा॒न्ता॒मम॑त॒नु॒रियं॑ गिरी॒न्ध्र॒वि॒धा॒र॒णात्— ।

This body of mine is oppressed with sustaining the great mountain.

# EIGHTEENTH GENUS, DHRITI.

Of this there are five species :

1st. *Kusumita-latá*, a molossus, and antibacchic, tribrach, and three bacchics, with a pause at the 5th, 11th, and 18th syllables.

2nd. *Nandana*, a tribrach, amphibrach, dactyl, amphibrach, and two cretics, with a pause at the 11th and 18th syllables.

3rd. *Nárúcha*, two tribrachs and four cretics, with a pause at the 7th and 18th syllables.

4th. *Chitra-lékhá*, a molossus, dactyl, tribrach, and three bacchics, with a pause at the 4th, 11th, and 18th syllables.

5th. *Shárdúla-lalita*, a molossus, anapæst, amphibrach, anapæst, antibacchic, and anapæst, with a pause at the 12th and 18th syllables.

1. क्रीडाकालिन्दीललितललहरोवारिभिर्दक्षिणायै—  
 वार्तैः खेलेद्भिः कुसुमितलतावेक्षितामन्दमन्दं ।  
 भङ्गालोगीतः किञ्चलयकरोल्लासितालास्यलक्ष्मीः—  
 तन्मनाचेतो रभसतरलं चक्रपाण्यस्त्रकार ॥

*The flowery shrubs, slightly shaken by the south winds, which raise a gentle swell in the playful Yamuná, and distinguished by having their new shoots surrounded with the hum of bees, excite the amorous desires of him who has a discus in his hand.*

2. ————— क्षित्तिजननन्दनं व्रजं सखे सुखाय वन्देवने ।

*O friend ! go to the Vrinda wood, the delight of the earth, for happiness.*

3. ननु विक्लरति नेत्रनाराचमेधातिहृच्छदनं ————— ।

*Lo ! she discharges the heart-piercing arrow from her eye.*

4. ——— प्रीतं तस्यां नयनयुग्ममभूत् चित्रलेखाङ्गुतायां ।

*His beloved eyes were fixed on this wonderfully beautiful creature.*

5. छत्वा कंसमृगे पराक्रमविधिं शार्ङ्गलक्षितं ————— ।

*Having by his power formed himself into a sportive tiger for hunting the deer, Kansa.*

### NINETEENTH GENUS, ATIDHRITI.

Of this there are five species :

1st. *Mégha-visphurjita*, a bacchic, molossus, tribrach, anapæst, two cretics, and a long syllable, with a pause at the 6th, 12th, and 19th syllables.

2nd. *Chhayá*, like the preceding, except that it has two antibacchics instead of two cretics.

3rd. *Shárdúla-vikrīḍita*, a molossus, anapæst, amphibrach, anapæst, two antibacchics, and a long syllable, with a pause at the 12th and 19th syllables.

4th. *Surasá*, a molossus, cretic, dactyl, tribrach, bacchic, tribrach and long syllable, with a pause at the 7th, 14th, and 19th syllables.

5th. *Phulla-dáma*, a molossus, spondee, two tribrachs, two antibacchics, and a spondee, with a pause at the 5th, 12th, and 19th syllables.

1. कदम्बामोदाद्याविपिनपवनाः केकिनः कान्तकेका—

विनिद्राः कन्दल्योदिशि दिशिमुदा दर्दुरादमनादाः ।

निशान्त्यद्विद्युद्विलसितलसन्मिघविरूपूजिताचेत्—

प्रियः स्वाधीनो ऽसौदनुजदमनो रान्यमस्मात् किमन्यत् ॥

*If when the winds from the woods are enriched with the scent of flowers, when the sleepless peacocks make a pleasant noise, when the antelopes are*

*roving at pleasure, when the frogs are croaking, and the clouds at night are luminous with the vivid flashes of lightning ; your beloved is subject to you, and the demons to him, what is this but a kingdom ?*

2. न तस्याङ्घ्रिच्छायामुपगतवतां संसारतीव्रातपः ——— ।

*The distresses of life do not affect those who have taken refuge in the shadow of his feet.*

3. न प्रेक्षे भवतां हते मवमहाशार्दूलविक्कीडितं ——— ।

*I will not trouble you with this wide-gaping tiger of a world.*

4. गोविन्दो वल्लवीनामधररससुधां प्राप्य सुरसां ——— ।

*Govinda obtained delicious nectar of the milk-maids.*

5. ——— माञ्जौदैत्यारे न्यपतदनुपमं खस्तरोः फुल्लदाम ।

*An unparalleled bunch of flowers from the celestial tree, fell on the head of the opposer of the demons.*

## TWENTIETH GENUS, KRITI.

Of this there are four species :

1st. *Suvadáná*, a molossus, cretic, dactyl, tribrach, bacchic, dactyl, and iambus, with a pause at the 7th, 14th, and 20th syllables.

2nd. *Gúliká*, an anapæst, two amphibrachs, a dactyl, cretic, anapæst, and iambus.

3rd. *Vritta*, an amphimacer and antibacchic alternately, with a trochee.

4th. *Shóbhá*, a bacchic, molossus, two tribrachs, two antibacchics, and a spondee.

1 प्रत्याहृत्येन्द्रियाणि त्वदितरविषयाग्नासायनयना—

त्वां ध्यायन्ती निजुम्भे परमतरवचं हर्षोत्थपुष्पका ।

आनन्दाश्रुसुताक्षी वसतिसुवदना योगैकरसिका—

कामार्त्तित्यक्तुकामा ननु नरकरिपो राधाममसखी ॥

*Lo ! O thou enemy of Naraka ! Rádhá my companion, having relinquished all passion for any besides thyself, being single in her view, meditating on thee, filled with extacy, and having her eyes full of tears of joy, dwells with pleasure in the grove : she is beautiful, pensive, and resolved on the subjugation of her passions.*

2. ————— विदधे हरिं खलुबल्लवीजनघाबचामरगीतिका ।

*(The flute), attended with the fanning and singing of the milk-maids, inspired Hari.*

3. चित्रवृत्तलीलया निसर्गरम्यदेहरूपविभ्रमेण ————— ।

*(He pleases) by the various movements and gestures of his enchanting body.*

4. महाशोभा मैत्रौ मिक्षदक्षिपटैः क्षया सा कापिवल्ली ।

*Krishna ! there is a certain milk-maids (who resembles a creeper), having its head adorned with a multitude of bees.*

## TWENTY-FIRST GENUS, PRAKRITI.

Of this there are two species :

1st. *Srag-dhará*, a molossus, cretic, dactyl, tribrach, and three bacchics, with a pause at the 7th, 14th, and 21st syllables.

2nd. *Sarasí*, a tribrach, amphibrach, dactyl, three amphibrachs, and a cretic.

1. व्या॒को॒षे॒न्दी॒वरा॒भा क॒नक॑क॒षण॑सत् पी॒तवा॒साः सु॒हा॒सा—

व॒ह्नि॒रु॒च॒न्म॒क्रान्ति॑र्व॒लयि॑तचि॒कुरा चा॒रु॒क॒र्णाव॑त॒सा ।

अ॒ग्र॒व्यास॑क्तव॒ंश॒ध्वनि॑सु॒खित॑जगद्द॒क्षवो॑भिर्ल॒सन्ती—

मूर्त्ति॑र्गोप॒स्य वि॒ष्णोर॑वतु जग॒ति वः ख॒ग्धरा॑ ह॒रि॒हारा॑ ॥

*May the smiling body of Vishnu, which was adorned with a necklace and pearls, fair as the expanded blue lotus, clothed in yellow, and shining like pure gold, having his hair adorned with a peacock's feather, and his beautiful ears with other ornaments, charming the milk-maids, and making the world happy with the sound of his inclined flute, preserve you in the world.*

2. थ॒र॒चय॑द॒द्युतो॑ व्रज॒मृगो॑नय॒नासर॑सौषु वि॒भ्रमं॑————— ।

*The imperishable one was versed in amours with the deer-eyed and river-like women of Vraja.*

## TWENTY-SECOND GENUS, AKRITI.

Of this there are two species :

1st. *Hansī*, two molossuses, a spondee, four tribrachs, and a spondee, with a pause at the 8th, 14th, and 22nd syllables.

2nd. *Madirā*, seven dactyls and a long syllable.

1. सा॒र्द्धं॑ का॒न्ते॒नैका॒न्ते ऽसौ॑ वि॒कच॑क॒मल॑मधुसु॒रभि॑पि॒वन्तो॑—

का॒म॒व्री॒डाकू॑त॒रूपो॑त॒प्रम॑द॒सर॑स॒तर॑म॒ण्डपु॑र॒सन्ती॑ ।

का॒लि॒न्दी॒ये प॒द्मार॑ख्ये प॒वन॑प॒तन॑परि॒तर॑ण॒परा॑गे—

क॒सोरा॑तौ प॒श्य॒स्वेकं॑ स॒रभ॑स॒गति॑रि॒हं वि॑ल॒सति॑ ह॒ंसो ॥

*See, Hari, how this active goose, with her mate, is drinking the sweet juice of the expanded lotus, and being full of sport and moving briskly about,*

is playing freely amidst the lotuses of the Yamuná, the farina of which is scattered in every direction by the wind.

2. माधवमासिविकसनैशरपुष्पसन्मदिरामुदिताः । — ।

*Drunk with the clear juice of the opening flowers of spring.*

## TWENTY-THIRD GENUS, VIKRITI.

Of this there are two species :

1st. *Adritanayá*, a tribrach, an amphibrach and dactyl alternately, with an iambus.

2nd. *Mattá-kṛída*, two molossuses, a spondee, four tribrachs, and an anapæst, with a pause at the 8th, 13th, and 23rd syllables.

1. खरतरशैथ्यपावकशिखापतङ्गनिभममदृप्तदनुजो—  
जलधिस्तुताविलासवसतिः सतां गतिरशेषमान्यमहिमाः ।  
भुवनहितावतारचतुरश्वराचरधराऽवतीर्ण इहहि—  
क्षितिवलयेऽस्ति कंस शमनस्तवेति तमवोचदद्रितनयो ॥

*Durgá\* said to Kansa, Thy destroyer is become incarnate in the world, in the flame of whose mighty valour the proud giant will be absorbed, like an insect in the flame: he being possessed of boundless majesty, is the delight of Lakshmi,† the refuge of the good, the deliverer and sustainer of the earth.*

2. मुग्धोन्मीलन्मत्ताक्रीडं मधुसमयसुलभमधुरमधुरसात् ।

*Full of sport from the sweet honey, easily obtained in spring.*

\* Daughter of the Mountain.

† Daughter of the Ocean.

## TWENTY-FOURTH GENUS, SATKRITI.

Of this there is only one species :

1. *Tanwī*, a dactyl, antibacchic, tribrach, anapæst, two dactyls, a tribrach, and bacchic, with a pause at the 5th, 12th, and 24th syllables.

- - - - - - - - - - - - - - - - - -  
 माधवमुग्धैर्मधुकरविरतैः कौकिलकूजितमलयसमीदैः—  
 - - - - - - - - - - - - - - - - - -  
 कम्पमुपेता मलयजसलिलैः ज्ञावनतोऽप्यविगततनुदाहा ।  
 - - - - - - - - - - - - - - - - - -  
 पद्मपलाशैर्विरचितशयने देहजसंज्वरभरपरिदूने—  
 - - - - - - - - - - - - - - - - - -  
 निश्चसती सा मुञ्जरतिपथं ध्यानलये तव निवसति तन्वी ॥

*Thy fair one, O Mádharma, is dwelling in solitude, trembling with the mountain winds, which are attended with the song of the cuckoo, and the hum of the wanton bees of spring ; yet glowing with heat through having bathed in sandal water, and reclining on a bed composed of lotus leaves, which are greatly agitated by the heat arising from the body.*

## TWENTY-FIFTH GENUS, ATIKRITI.

Of this there is only one species :

1. *Króncha-pada*, a dactyl, molossus, anapæst, dactyl, four tribrachs, and an anapæst, with a pause at the 5th, 10th, 18th, and 25th syllables.

- - - - - - - - - - - - - - - - - -  
 क्रोञ्चपदालीचित्रिततीरा मदकलखगकुलकलकलरुचिरा—  
 - - - - - - - - - - - - - - - - - -  
 फुल्लसरोजश्रेणिविलासा मधुमुदितमधुपरवरभसकरो ।

केन विलासप्रोज्ज्वलहासा ललितलहरिभरपुलकितसुतनुः—

पश्य हरे, सौ कस्य न चेतो हरति तरलगतिरहिमकिरणजा ॥

*See, Hari ! whose mind does not the swift Yamuná captivate ? which has its sides impressed with the footsteps of paddy-birds, is rendered vocal with the sweetest notes, adorned with full-blown lotuses, rendered enchanting by the hum of bees drunk with honey, having its surface covered with smiling froth, and beautified with rolling waves ?*

## TWENTY-SIXTH GENUS, UTKRITI.

Of this there is only one species :

1. *Bhujanga-vijrimbhita*, two molossuses, an antibacchic, three tribrachs, a cretic, anapæst, and iambus, with a pause at the 8th, 19th, and 26th syllables.

हेलौदक्षन्यच्चत् पादप्रकटविकटनटनभरोरणत् करतालकः—

चारप्रेक्षुषूडावर्हःश्रुतितरलनवकिशलयस्तरंगितहारष्टक् ।

त्रस्यन्नागस्त्रीभिर्भक्त्या मुकुलितकरकमलयुगं छतस्तुतिरच्युतः—

पायादश्चिन्दन्कालिन्दीद्दहतनिजवसति वृहद्भुजङ्गविजृम्भितं ।

*May Achyuta preserve you : he who clapping his hands dances with varied motion and wonderful agility, whose hair is adorned with a beautifully waving peacock's tail, and his ears with a flowing necklace of new shoots, who is worshipped with uplifted hands by the affrighted female serpents, and who destroys the pride of the tremendous snake dwelling in a bed of the Yamuná.*

## TWENTY-SEVENTH GENUS, DANDAKA.

Of this there is an indefinite number of species, as it applies to all verses in which there are upwards of twenty-six syllables to the *páda*.

Of those which have twenty-seven to the *páda* there are four species, and of those which have twenty-eight, two.

- 1st. *Chāṇḍa-vriṣṭi-prapáda*, two tribrachs and seven amphimacers.
- 2nd. *Prachīta*, two tribrachs and seven bacchics.
- 3rd. *Kusuma-stavaka*, nine anapæsts.
- 4th. *Matta-mátanga-lílákara*, nine cretics.
- 5th. *Ashóka-puṣṭha-manjarí*, fourteen trochees.
- 6th. *Ananga-shékhara*, fourteen iambuses.

All verses containing more than twenty-eight syllables to the half line, are formed by adding cretics to the first species. With one cretic additional the name is *Arṇa* ; with two *Arṇava* ; with three *Vyáda* ; with four *Jímúta* ; with five *Lílá* ; with six *Karóddhama* ; with seven *Shanka*, &c. Here the Poet is allowed an almost boundless range, and may proceed to any length he pleases within the limits of a thousand syllables to the half line.

It is not common, however, to go beyond thirty syllables to the *páda* ; nor does it appear that any one has ever added more than six or seven cretics to the first species.

1. प्रलयघनघटामहारम्भमेघावली चण्डवृष्टिप्रपाताकुलं गोकुलं—  
 सपदि समवलोक्य सत्येन हस्तेन गोवर्द्धनं नामशैलं दधल्लीलया ।  
 कमलनयनरक्षरक्षेति गर्जन्सन्मुग्धगोपाङ्गनालिङ्गनानन्दितो—  
 गलदभिन्नवधातुधारा विचित्राङ्गरागोमुरारातिरस्तु प्रमोदायवः ।

*May the enemy of Mura be your joy : who seeing the milk-maids terrified at the dreadful rains threatening the destruction of the world, with ease and speed seized the mountain Govardhana in his left hand, was embraced by the milk-maids afraid, and crying out, O lotus-eyed one ! save ! save ! and had his body covered with the stream of the flowing lava.*

2. प्रचितकपटसुरारित्रजोद्दामदन्तावल्लोमविद्रावणे केशरीन्द्रः ।

*A noble lion for putting to flight the wild elephants of the deceitful giants.*

- 3.—अमरप्रकरेण यथावृतमूर्तिरशोकलताविलसत्कुसुमस्तवकः ।

*Its form is like a bunch of flowers from the Asoka tree, surrounded with a multitude of bees.*

4. कंसरगाङ्गः पातुवस्वक्रपाणिर्गतिक्रोडया मत्तमातङ्गलोलोकरः ।

*May he who holds a discus in his hand, going to the mountain of battle against Kansa, reeling like a drunken elephant, preserve you.*

5. कार्ययोरशोकपुष्पमञ्जरीवतंसको गलेऽति कान्तकेशरोपकृत्यदाम ।

*He has the pedicles of Asoka\* flowers in his ears, and a bunch of Punnag† ones in his bosom.*

6. रतिखहलनिर्मितः कलाकुतूहलेन चारुचम्पकैरनङ्गशेखरः किमु ।

*Was it not formed of Champaca‡ flowers in a mechanical frolic by the goddess of love, as an ornament for the head of her husband ?*

\* Jonesia Asoca. † Rottleria tinctoria. ‡ Michelia champaca.

7. बलिदमन वसिष्ठ शैरे भवाब्धौघि घोरार्धसि त्वं निमज्जन्तम्युदरे।पेत्यमां ।

*O subduer of Bali and chief of men, come and deliver me who am sinking in the dreadful sea of life.*

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SECTION II.

OF THE SECOND ORDER,

OR (ARDHA-SAMA)

VERSES IN WHICH EVERY TWO *PĀDAS* OR EVERY LINE IS THE SAME.

Of this description of verse there are seven genera, but no species.

1st. *Upachitra*, three anapæsts and an iambus for the first; and three dactyls and a spondee for the second part of the line.

2nd. *Ramanī*, two anapæsts, an amphibrach, and spondee; then an anapæst, dactyl, cretic, and amphibrach.

3rd. *Végavatī*, a pyrrhic, two dactyls, and a spondee; then three dactyls and a spondee.

4th. *Hariṇa-pluta*, a pyrrhic, two dactyls, and a cretic; a tribrach, two dactyls, and a cretic.

5th. *Apara-vaktra*, two tribrachs, a cretic, and iambus; a tribrach, two amphibrachs, and a cretic.



6. स्फुटतच्चिरविज्ञासपुष्पिताया व्रजयुवतीव्रतती हरेर्मदेभूत् ।  
 उ - उ - उ - उ - उ - उ - - - - - । उ - उ - उ - उ - उ - उ - - - - -

*The youth of Vraja, resembling a creeper with flowers on the top, are the delight of Hari.*

7. यदवोचदुदीक्ष्य सुन्दरी परितः स्नेहमयेन चक्षुषा ।  
 उ - उ - उ - उ - उ - उ - । उ - उ - - - उ - उ - उ - उ -

*The beautiful one, looking around with affectionate eyes, said.*

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SECTION III.  
 OF THE THIRD ORDER,  
 OR (VISHAMA)

VERSES IN WHICH EVERY TWO LINES OF EVERY FOUR  
*PADAS* DIFFER.

Of this order there are three genera. The first and third have each two species ; the second has none.

The first genus is the Heroic measure of the Hindus in which most of their poetical works are composed. In this it will be seen, that in certain parts every line is the same as in the Second Order ; while in other parts every line differs, which causes it to come under the Third Order.

The second genus combines the peculiarities of the first and second species under the 11th genus, First Order ; but admits of every variety that can be produced by interchanging the antibacchic and amphibrach at the beginning of each *páda*, for which reason it is classed under this order.

The third genus has each *páda* throughout the verse different, and therefore furnishes a perfect specimen of the Third Order.

### FIRST GENUS, ANUṢHTUP.

This has eight syllables for each *páda*; the fifth, sixth and seventh syllable in the first *páda*, form a bacchic; and the fifth, sixth and seventh in the second, an amphibrach; the others may be long or short.

अभिवाद्य स राजानमुवाच द्विजसत्तमः ।

खल्वि ते ऽस्तु मंहाराज धर्मेणाराधये प्रजाः ॥

*The excellent twice-born one, bowing to the king, said, May prosperity attend thee, O monarch! Govern thy subjects with justice.*

Short instead of long syllables are in a few instances used in the first *páda*, the second is invariable.

जनं जनेन जनयन् मारयन् मृत्युनास्तनं ।

*Producing one person by another, and destroying death by death.*

### Species.

*Anuṣṭup*, the first species has a molossus, cretic and spondee in the second and fourth *pádas*.

*Pathya-vaktra*, the second has a molossus, anapæst, and iambus.

1. वक्राम्भोजं सदास्मिरं चक्षुर्नीलोत्पलं युक्तं ।

वक्ष्मवीनां मुराराते खेतो भङ्गं जहारोच्चैः ॥

*The lotus-faces of the milk-maids, always smiling, and having eyes like a full-blown blue lily, attract the mind of Mura's enemy as the flowers attract the bee.*

2. रासकेलिप्रहृतस्य क्षणस्यामधुवासरे ।

आसीद्गोपमृगाक्षीणां पथ्या वक्रमधुसूतिः ॥

*The sweet flow proceeding from the mouth of Krishna, happy and full of sport in the spring, is the health of the milk-maids.*

## SECOND GENUS, UPAJATI.

This has eleven syllables in each *páda* ; the first foot in each *páda* may be an antibacchic or amphibrach; but the others must be an antibacchic, amphibrach, and spondee.

ते चापि पौरा नृपतेर्वचस्तु श्रुत्वा तदा जाभमिवेष्टमाशु ।

नरेन्द्रमामन्य गृहाणि गत्वा देवान् समानचरन्भिप्रहृष्टाः ॥

*The citizens having heard this speech of the king, and obtained their wish, bidding their sovereign adieu, and hastening home full of joy, worshipped the gods.*

## THIRD GENUS, UDGATA.

The third genus has ten syllables in each *páda* except the last, which has thirteen: for the first *páda* an anapæst, amphibrach, anapæst, and short syllable; for the second a tribrach, anapæst, amphibrach, and long syllable:—for the third a dactyl, tribrach, dactyl, and long syllable, or a dactyl, tribrach, amphibrach, and iambus; for the fourth an anapæst and amphibrach alternately, and a long syllable.

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 विज्जलस गोपतस्त्रीषु तरणितनया प्रभोदता ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 कृष्णानयनचकोरयुगे दधती सुधांशुकिरणोन्मिविभ्रमं ॥

*The resplendent Yamunā glides briskly among the youthful milk-maids, reflecting the tremulous light of the moon's beams on the bird-like\* eyes of Krishna.*

OR

अथवासवस्य वचनेन । अचिरवदनस्त्रिलोचनं ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 क्लान्तिरहितमभिधारयितुं विधिवत्तपांसि विदधे धनञ्जयः ।

*Then Dhananjaya, at the command of Indra, with a pleasing countenance performed the appointed austerities, to secure the favour of the unwearied three-eyed one.*

### Species.

*Saurabhaka*, this first species differs only in having an amphimacer, tribrach, &c. for the first part of the second line.

*Salita*, the second has two tribrachs and two anapæsts.

1. परिभूतफुल्लशतपत्रवनशिखतगन्धविभ्रमा ।

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 कस्य हृद्महरतीह हरे मुखपद्मसौरभकला तवाद्भुता ॥

*O Hari ! whose heart does not the astonishing sweet fragrance of thy lotus-mouth enchant ? for it far excels the scent proceeding from hundreds of expanded lotuses.*

2. ब्रजसुन्दरी समुदयेन मुदितमनसा प्रपीयते ।

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 हिमकरगलितमिवामृतकं ललितंमुरारिमुखचन्द्रविच्युतं ।

*The delightful ambrosia distilled from the moon-like face of Mura's enemy, is like that which falls from the moon, and is imbibed by the beautiful happy youth of Vraja.*

\* The bird mentioned in the text is the Greek partridge, which is fabulously reported to live on the moon's beams.

CHAPTER II.

OF THE SECOND CLASS OF POETRY MEASURED BY  
THE TIME OCCUPIED IN THE PRONUNCIATION (JA'TI).

Of this class there are two Orders:

*Gaṇachhandas* or *Gaṇa-vṛitta*, the first is regulated by the number of instants and the sorts of feet used in their measurement.

*Mātra-chhandas*, the second is regulated by the number of instants, without any particular reference to the kinds of feet by which they are measured.

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SECTION I.

OF THE FIRST ORDER,

OR (GAṆA-CHHANDAS),

VERSES REGULATED BY FEET AND QUANTITY.

This Order includes one genus *A'ryā* and nine species.

The Genus\* has thirty instants for the first line, and twenty-seven for the second.

Each line contains seven and a half feet, and each foot (the 6th of the 2nd line excepted) contains four

\* It is generally, though not specifically, of the same nature as elegiac verse in Greek and Latin.

instants ; consequently only such feet can be used as contain this number of instants, and of this kind are the spondee, the amphibrach, the anapæst, the dactyl, and the proceleusmatic.

The half foot must be a long syllable.

The sixth foot of the first line must be an amphibrach or proceleusmatic ; the sixth foot of the second line must be a short syllable ; and the first, third, fifth, and seventh feet must not be amphibrachs.

When the sixth foot of the first line is a proceleusmatic, the pause must be after the first syllable of it ; and when the fifth foot of the second line is a proceleusmatic, the pause must be before the first syllable.

### GENUS, ARYA.

- - | ० ० ० | - - | ० ० ० ० ० | ० - ० | - ० ० | -  
 कृष्णः शिशुः सुतो मे वक्षवकुण्डाभिराहृतो न गृहे ।  
 ० ० ० ० ० | - ० | - ० ० ० ० ० | - ० | - ० | - ० | -  
 क्षणमपि वसत्यसाविति जगाद गोधां यशोदाया ॥

*Krishna this boy of mine, being called by the milk-maids, will not remain at home a single moment : thus said his venerable mother.*

OR

- - ० - ० | - - | - ० ० - ० ० ० ० ० ० | -  
 वृन्दावने स लीलं कल्पद्रुमकाण्डनिहिततनुययिः ।  
 - ० ० | - ० ० | - ० - ० ० ० ० ० ० ० | - ० | -  
 स्मेरमुखार्पितवेणुः कृष्णो यदि मनसि कः स्वर्गः ॥

*If Krishna reclining negligently against a celestial tree in the Vrinda wood, and playing his flute with a smiling face, remains in the mind, then what is heaven ?*

*Pathyá*, the first species requires the pause to be at the close of the 3rd foot, and differs from the genus only in this particular.

ॐ नमः शिवाय ॥  
जयजयनाथ मुरारे केशवकंसान्त माधवान्त ।  
कूब कबळामिति विनतिः पथा भवरोगदस्थानां ॥

*O victorious Lord, enemy of Mura, destroyer of Kansa, beautiful-haired, eternal Mādhava ! pity me ! this intreaty is the health of those who are sick of the world.*

*Vipulā* admits the pause before or after, but not at the close of the 3rd foot, and hence has three varieties, *ādi-vipulā*, *antya-vipulā*, and *ubhaya-vipulā*.

- । उ उ - । - । उ उ - । - । उ उ उ उ - । -  
 पुसां कलिकालस्थानहृतानां नाख्युपहृतिरल्पापि ।  
 - उ उ उ - उ - । - । - । - । उ उ - उ उ - -  
 वीर्यविपला मखे चेत स्याद्भोविन्दाख्यमन्त्रकला ॥

*If the all-prevailing charm of Hari's name remains in the mouth, there is no fear to those who have been bitten by the serpent of the iron age.*

*Chapalá*, in addition to the regular rules for the genus, requires the second and fourth feet of each line to be amphibrachs.

०० - १० - ०१ - - १० - ०१ - १० - ०१ - १ - -  
 चपला न चेत् कदाचिद्गुणा भवेद्भक्ति भावना ह्येषा ।  
 - १० - ०१ - १० - ०१ - १ - - १० -  
 धर्मार्थकाममोक्षास्तदा करुणा न सन्देहः \* ॥

*When the nature of men's faith in Krishna is not wavering, they are possessed of virtue, wealth, the fulfilment of their desires, and liberation : of this there is no doubt.*

#### *Fourth Species.*

*Mukha-chapalā* requires only the second and fourth feet of the first line to be amphibrachs.

- ० १ ० - ०१ - १० - ०१ - १० - ०१ - १ -  
 नन्दसुतवक्षस्वं दृढं न ते प्रेम गच्छ तच्चैव ।  
 - ० १ ० ० - १ - १ - ० १ - १० १० ० ०१ -  
 यत्र भवति ते रागः कापि जगादेति मुखचपला ॥

*O son of Nanda, you are a deceiver, your love is not fixed, go where your passion leads you : thus said one of the fickle maids.*

#### *Fifth Species.*

*Jaghana-chapalā* requires only the second and fourth feet of second line to be amphibrachs.

- १ - १० ० - १ - ० १ - ० १० - ० १० ० - १ -  
 ह्येषाः षट्कारपटु र्यौवमदेन चपलः सख्यजिताङ्गः ।  
 - १० - ०१ - १० - ०१ - ० १० ० ० - १ -  
 आसीद्भजाङ्गनानां मनाहरो जघनचपलानां ॥

*Krishna amorous, full of youthful spirit, and beautiful, is the delight of the brisk Vraja maids.*

\* Some describe this as having also a spondee or an anapæst for the first foot, and a spondee or dactyl for the third.

*Sixth Species.*

*Gīti* requires the second line to be the same as the first, each containing thirty instants.

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 केशववंशजगीति शैलमनोहरिबहारिणी जयति ।  
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 गोपीमानग्रथे विमोचनी दिव्यगायनाश्चर्या ॥

*The song of Krishna's flute prevails, being astonishingly melodious, leading captive the deer-like minds of the people, and subduing the pride of the milk-maids.*

*Seventh Species.*

*Upagīti* has the first line the same as the second, each containing twenty-seven instants.

ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 नवगोपसुन्दरीणां रासोक्तासे मुरारतिं ।  
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 अक्षरयदुपगीतिः खर्गकुरङ्गीदृशां गीतीः ॥

*The song of the young beautiful milk-maids amidst the joy of the festival, made Mura's enemy think it was the songs of the celestial nymphs.*

*Eighth Species.*

*Udgīti* is simply the genus inverted: the first line being put last, and the last first.

- ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 नारायणस्य सन्ततमुद्गीतिः संस्मृतिभक्त्या ।  
 - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ - ॐ -  
 अर्चयामाश्रुतिं दुस्तरसंसारसागरे तरणिः ॥

*Praising Nārāyaṇa, constantly recollecting him by faith, and adoring his image, are the boat for the almost impassable sea of life.*

*Ninth Species.*

*A'ryágiti* has thirty-two instants, and eight feet in each line ; it is the same as the 6th species, with the addition of a long syllable.

- - | - ० ० ० ० - ० - ० - - ० - ० - ० ० - -  
 हर्षाश्रुस्मितदृष्टः प्रमोदरोमाञ्चक्षुकाक्षितदेहाः ।  
 - - | - - | - - | - - | ० - ० ० ० - - | - -  
 आर्यागीतिं भक्त्या गायन्ति श्रीपतेश्चरितसम्बन्धां ॥

*The fair ones, having their eyes filled with tears of joy, and their bodies encompassed with sensations of pleasure as with a garment, sing by faith praises relating to the husband of Shrí.*

## SECTION II.

## OF THE SECOND ORDER,

OR

MĀTRĀ-CHHANDAS,

VERSES REGULATED PRINCIPALLY BY QUANTITY.

Under this order are enumerated four genera, but the last one belongs rather to Prácrit than to Sanscrit Poetry.

## FIRST GENUS, VAITALĪYA.

This has fourteen instants in the first part of each line, and sixteen in the second. Each half line must close with an amphimacer and iambus.

- ० - ० - |                      - ० - ० - ० -  
 दुष्टयेन मदेनचर्चितं तव यन्निन्दति राधिके कुचं ।  
 - ० - ० - |                      - ० - ० - ० -  
 मुदमातनुते ऽत्र पाकिमं तद्वैतालीयं पञ्चं हरेः ॥

*O Rádhá ! thou being perfumed with saffron and musk outviest the ripe Tála\* fruit here, and promotest the joy of Hari.*

Fourteen or sixteen instants may be used in both parts of the line, sometimes also a dactyl and spondee are used at the close of each part, and some enumerate different species according as the 1st and 2nd, 3rd and 4th instants remain separate, or are combined in a long syllable.

## SECOND GENUS, AUPACHCHHANDASAKA.

This has sixteen instants in the first of each line, and eighteen in the second. Each half line must close with an amphimacer and bacchic.

आतन्वानः सुरारिकान्ता खौयच्छन्दसकं हृदो विनोदं ।  
कंसं यो निर्जघान देवो बन्दे तं जगतां स्थितिं दधार्ण ॥

*I salute that god, who made the heart-cheering necklaces of the female demons tremble, who destroyed Kansa, and who supports the world.*

This genus is the same as the preceding, with the addition of one long syllable to each half line; but is a more favourite metre with the Poets.

## THIRD GENUS, KUNJHATIKA.

The third genus has sixteen instants in each part of the line. The ninth and last instants in each part must be included in a long syllable. The ninth instant is often a short syllable.

\* *Borassus flabelliformis.*

तरङ्गवतंसाङ्घेयस्त्वन्वचलतरङ्गुष्मटिकोक्तिवन्धः ।

मौलिचपलश्रिचिन्मकवृन्दः कालियशिरसि ननर्त्त मुकुन्दः ॥

*Mukunda, with his ear-rings reaching to his shoulders, the bells round his waist tinkling by his brisk motion, and a waving peacock's tail in his hair, danced on the head of the black serpent.*

OR

नलिनीदलगतजलवत्तरङ्गं सदत् जीवनमतिशयचपलं ।

क्षणमपि सञ्जनसंगतिरेका भवति भवार्थवतरणो नौका ॥

*Life is exceedingly unstable, like water rolling on the leaf of a lotus ; but union with the good though for an instant is the boat for crossing the sea of life.*

Different species have been enumerated from the circumstance of the 5th, 8th, or 12th instant forming a syllable of itself, or being united with another instant to form a syllable ; but from what has been said, it is evident, that all the instants depend entirely on the pleasure of the Poet, except the last two, which must form a long syllable.

#### FOURTH GENUS, DO'HADI.

This genus has thirteen instants for the first part of each line, and eleven for the second. Each part must close with a short syllable

वार्ह दौहडिपटन सुखि हसितु काङ्कगोव्याजं ।

विन्दवद्यद्यकुम्भरघरं चलितु कमलं रसालं ॥

*The playful cowherd Krishna has wandered into the most retired part of the Vrinda wood : hearing this in this metre, his mother laughed.*

This genus has many species ; but as it does not properly belong to Sanscrit Poetry, we forbear to enlarge.

In addition to the two classes called *Vritta* and *Jāti*, there is a third class of Sanscrit poetry called *Yamaka*. To the metres of the preceding classes this adds certain alterations. It has three orders called Literal, Syllabic and Figurative, and under each many genera and species. Those desirous of seeing the whole of these are referred to the author's *NALÓ-DAYA*.

As an exercise in scanning, let the Class, Order, Genus, and Species of the following verses be defined. The metres in which they are composed, are some of those most frequently employed by Indian Poets.

यदिदं दृश्यते किञ्चित् भूतं स्यावरजङ्गमं ।  
पुनः संक्षिप्यते सर्वं जगत्प्राप्ते युगक्षये ॥

*Mahābhārata.*

उषसि स गजयूथकर्णतालैः पटुपटुहध्वनिभिर्विनीतनिद्रः ।  
अरमत मधुरस्वराणि शृण्वन् विहगविकूजितवन्दिमङ्गलानि ॥

*Raghuvansa.*

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातौ ।  
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

*Mahāmudgara.*

तत्र पदे आलीनामथ बिम्बानां बने च देआलीनां ।  
तत्रवृन्दे आलीनां ततिन्दधाने तथास्पदे आलीनां ॥

*Nalodaya.*

निश्चयं तत्त्वज्ञानमाहवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।  
सद्यः शरीरे विनशाद् शोकः शरद्वृत्तो मेघ इवाव्यतोयः ॥

*Rámáyana.*

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरुतायनिश्चितां ।  
नयस्व मां साधु कुरुस्व याचनां न ते मयातो गुरुता भविष्यति ॥

*Rámáyana.*

संमोहयन्ति मदयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।  
एताः प्रविश्य सदयं हृदयं नराणां किन्नाम वामनयना न समाचरन्ति ॥

*Bhartrihari.*

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं—  
दूरीभूते मयि सङ्घट्टे चक्रवाकीमिवैकां ।  
गाढोत्पलं गुरुषु दिवसेष्वेषु गच्छत्यु बालां—  
आतां मन्ये शिशिरमयितां पद्मिनीं वान्यरूपां ॥

*Méghaduta.*

उत्खातं निधिश्चक्रया क्षितिततं ध्यातागिरेर्धातवो—  
निस्तीर्णः सरिताम्पति नृपतयो यत्नेन सन्तोषिताः ।  
मन्माराधनतत्परेण मनसा नीताः श्मशाने निशाः—  
प्राप्तः काशवराटकोपि न मया दृष्टो ऽधुना मुञ्च मां ॥

*Bhartrihari.*

आयुः कल्लोललोखं कतिपयदिवसस्थायिनी यौवनश्री—  
रर्थाः सङ्ख्यकल्या घनसमयतडिद्विभ्रमा भोगपूगाः ।  
कण्ठाश्लेषोपगूढं तदपि च नचिरं यस्त्रियाभिः प्रक्षीतं—  
ब्रह्मण्यासक्तचित्ता भवत भवभयान्भोधिपारं तरीतं ॥

*Bhartrihari.*

CHAPTER III.

OF THE DIFFERENT KINDS OF PROSE COMPOSITION.

In consequence of the union of one word with another by the rules of Orthography, and of a number of words together by the rules for the formation of Compound words, even Prose (*Gadya*) in Sanscrit is considered by the learned as a kind of Poetry (*Padya*), and is divided into three sorts; which, in regard to Native taste, may be denominated, the Common, the Elegant and the Refined.

By a person who regards the rules laid down for English composition as correct, the first would be denominated Elegant, the second Verbose, and the third Bombastic. So great is the difference between the taste of Europeans and Asiatics on the subject of Composition.

1st.—THE COMMON STYLE, *CHURṆAKA*.

Of this there are two species :

1st. *Muktaka*, that in which no compound nouns or adjectives are admitted ; as,

तं तथा वादिनं विषयन्तं दीनं निम्बसन्तं नागं यथा मुञ्चमानं  
मुञ्चमुञ्चः राजानं धीमान् वाक्यमब्रवीत् ।

*The wise one addressed the unhappy king who was talking thus, bewailing his calamities, breathing like a serpent, and frequently fainting.*

2nd. *Kalaka* containing a mixture of simple words with short compounds.

सहि त्रयालमेव जगतां गतिः परमपुत्रवः पुत्रघोषतो दृढदानव-  
भरेण भङ्गुराङ्गीमवनिमवलोक्त्वा कबचार्यहृदयस्तस्या भारमवतार-  
यितुं रामकृष्णस्वरूपेणागतो यदुवञ्चे ऽवततार यस्तु प्रसङ्गेनापि स्मृतो  
ऽभ्यर्चितो वा गृहीतनाम्नां पुंसां संसारसागरपारमवलोकयति ।

*He is indeed the refuge of the three worlds, supreme and most excellent, who seeing the earth oppressed by the proud giants, and being of a compassionate heart, to save it from its oppression, became incarnate in the family of Yama, taking the forms of Rāma and Krishna: and who, being recollected with respect or worshipped, sees them safe over the sea of life who pronounce his name.*

Of the 1st kind there are no entire works : it is often used in explaining passages and in familiar dialogues, and is generally supposed once to have been the colloquial medium of the language.

## 2nd.—THE ELEGANT STYLE, VRITTA-GANDHI.

This is a medium between the first and the last, being neither so simple as the former, nor so abstruse as the latter :—it is a sort of poetical prose.

जयजयजनाईन सुकृतिजनमनस्तडागविकस्तरचरणपद्म पद्मनयन  
पद्मापद्मिनीविनोदराजहंस भासुरयज्ञःपटलपरिप्रितभुवनत्रयकु-  
हर हरकमलासनादिवृन्दारकवृन्दवन्दनीय पादारविन्दद्वन्द्व विनि-  
र्मुक्तयोगीन्द्रहृदयमन्दिराविस्तृतनिरञ्जन ज्योतिःस्वरूप निरूपमरूप  
विरूप सूरूप विश्वरूप अनायनाथ जगन्नाथ मामनवधिभवदुःख  
व्याकुलं रक्ष रक्ष ।

*O victorious Vishnu, whose foot is the expanded lotus in the pond of virtuous minds; thou lotus-eyed one ! who playest about Lakshmi like a*

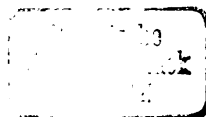
*gander about the lotuses ; whose glorious fame fills the expanse of the three worlds ; whose lotus-feet are adored by Shiva, Brahma, and all the gods ; who art the pure light shining in the temple of that heart which has its passions subdued by abstraction, who art of incomparable form, having no form, having an excellent form, having all forms ; the friend of the friendless, and the lord of the world : save, save me, continually distracted with the misery of life !*

### 3rd.—THE REFINED STYLE.

This (*Utkalika-prāya*) is a very lofty style, and abounds with compounds, remarkably long, and sometimes exceedingly abstruse.

प्रणिपातप्रवणप्रधानाशेषसुरासुरादिवृन्दसौन्दर्यप्रकटकिरीटको-  
टिनिविष्टस्युमणिमयूखकुटाकुरितचरणनखरचन्द्र विक्रमोद्दामवा-  
मपादाङ्गुलनखरशिखरखण्डितब्रह्माखण्डभाण्डविवरनिःसरच्छरदन्त-  
करप्रकरभासुरसुरवाहिनीप्रवाहपवित्रीकृतपिष्टपत्रितयकैटभारे कू-  
रतरसंसारपापसागरनाना प्रकारावर्त्तविवर्त्तमानविग्रहं मामनुगृ-  
हाण ।

*O Nārāyaṇa ! (lit. O enemy of Kaiṭabha,) who art the purifier of the three worlds by the stream of Gangā, which is bright as the rays of the autumnal moon, proceeding through the hole of that concave vessel which was broken by the top of the nail on the great toe of thy energetic left foot, the moon-like toe nails of which are made resplendent by the intense brightness of the pearls placed on the top of the magnificent turbans of all the chief divinities making their suppliant prostrations, do thou pity me, who am tossed about amidst the various whirlpools of the tremendous and shoreless ocean of human life.*





# AN APPENDIX,

CONTAINING

A LIST OF THE TECHNICAL TERMS USED BY SANSKRIT  
GRAMMARIANS.

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व्याकरण Grammar.

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## ORTHOGRAPHICAL TERMS.

अक्षर a letter.

स्वर a vowel.

ऋ short.

दीर्घ long.

सुत grave.

समान similar.

असमान dissimilar.

अनुस्वार the letter (̣).

विसर्ग the letter (:).

Vowels as well as consonants are divided by the Natives into different sorts ; as, Guttural अ, आ, ए ; Palatines इ, ई, ए, ऐ ; Linguals ऋ, ॠ ; Dentals ऌ, ॡ ; Labials उ, ऊ, ओ, औ.

When the vowels are simply enumerated, व् or वार is used with the letter before it ; as, अवत् or अकार the vowel अ, &c.

व्यञ्जन, a consonant.

कण्ठ्य a guttural.

तालव्य palatine.

मूर्धन्य lingual.

दन्त्य dental.

बोध्य labial.

सानुनासिक nasal.

अल्पप्राण unaspirated.

महाप्राण aspirated.\*

वर्गीय classified.

अवर्गीय miscellaneous.

क-वर्ग the क class : so च-

वर्ग, ट-वर्ग, &c.

उच्च the letters श, ष, स, ह,

विराम the mark (,)

संयोग the union of two or more letters.

युक्त अक्षर a compound consonant.

उच्चारण pronunciation.

जिह्वामूलीय pronounced from the root of the tongue.

उपध्मानीय pronounced from the palate.

समाहार the artificial arrangement of the alphabet.

The alphabet is thus arranged by the Natives :

|    |   |     |   |   |    |   |   |    |   |   |    |
|----|---|-----|---|---|----|---|---|----|---|---|----|
| अ  | इ | उ   | ऋ | ॠ | क् | ए | ओ | ङ् | ऐ | औ | च् |
| ह  | य | व   | र | ल |    | ज | झ | न  | ड | म |    |
| भा | ढ | ध   | घ | भ |    | ञ | ट | द  | ग | ब |    |
| ख  | फ | क्व | ठ | थ |    | च | ट | त  | क | प |    |
| श  | ष | स   |   |   |    |   |   |    |   |   |    |

सन्धि permutation by the union of two letters.

अच् सन्धि permutation of the vowels.

\* Some Western writers have adopted the Greek aspirate to represent in Roman characters the aspirated consonants ; as, ख 'ka instead of kha.

हस् सन्धि\* permutation of the consonants.

विसन्धि permutation of ( ' ) and ( : )

मुख the particular change of the vowels इक्.

वडि the particular change of the vowels अच्.

### इत् The Rejection of Letters.†

.इ is rejected, to shew that the word must end in a consonant ; as  
नर + सि = नरस् or नरः.

उ is rejected, to shew that the vowel must be long, कुन् inserted, and the feminine formed by ईप्; as, विद् + वसु = Nom. विद्वान् ; Obj. विद्वांसं, fem. विद्वशी.

अ is rejected, to shew that कुन् must be inserted, and the fem. formed by ईप्; as, पच् + मत् = Nom. पचन् fem. पचन्तो.

क् is rejected, to shew that the vowel does not admit *gun* ; as, भू + वक् = भूय.

ख is rejected, to shew that a nasal is inserted ; as, मय + हख = मयङ्कर.

घ is rejected, to shew that च ज become क ग ; as, पच् + घञ = पाक.

ङ is rejected, to shew that the vowel of a root does not admit *gun*. When another letter precedes the ङ, it supplies the place of the last letter in the word to which it is affixed ; as, पुष + ङ, दि, वम् = अपुषत् वम् + दङ = वद्.

च is rejected, to shew that the word is indeclinable ; as, याच् + ज्ञाच् = याचिना.

ञ is rejected, to shew that the vowel requires *viddhi* : as, त्वञ् + घञ = त्याग.

ट् or ष् is rejected, to shew that the fem. gender is formed by ईप् ; as, भूष् + वनट् = भूषो ; विष्णु + ष् = वैष्णवी.

उ is rejected, to shew that the vowel of the word, and whatever follows it, is dropped, and that the letters affixed to the उ occupy its place ; as, उन्नस् + उस् = उन्नस्.

\* Some say हसन्धि.

† These rules properly belong to Etymology, but may serve very well as an introduction to it.

व is rejected, to shew that the vowel of the root requires *vriiddhi*, and that the affix united with it must occupy the place of the last vowel of the word; as in the perf. नद् + वप् = ननाद्; भवत् + चुन् = भवन्नौ.

न is rejected, to shew that the affix with which it is joined must follow the last letter of the word; as, ज्ञान + निन् = ज्ञानिन्.

प is rejected from the affixes of verbs, to shew that the vowel of the root requires *gun*. In participles it shews, that न must be inserted when the root ends with a short vowel; in nouns it points out the fem. gender. As र् + तिप् = रति; क् + क्वप् = कृत्य; स्मृ + ईप् = स्मरौ.

म is rejected, to show that the increment united with it must be prefixed to the syllable or word; as, ज्ञान + चुन् = ज्ञान; चुन् + ऊ, दि, चन = चयुतम्.

श is rejected, to distinguish the present tense of verbs and their formatives, and the Obj. case plural of nouns; as, भू + शप् तिप् = भवति.

लुक् *concealment*, is used to point out deviations from a general rule; as, वारि; Obj. वारि and not वारि; सः, सा, तद् and not सद्.

लुप् *obliteration*, shews, that when a letter is dropped, no change afterwards takes place; as, सः + एषः = सरषः.

लोप् *an expunging*, points out that although an affix has been rejected, the word must be changed as though it had not been rejected; as, गिरि + सि = गिरे.

## ETYMOLOGICAL TERMS.

शब्द a word.

द्विरक्त a double word, as दोषो.

विभक्ति क्ति an inflection.

दान्त the final of an inflected word.

भि the first consonant of an inflection or ( ).

टि the final vowel, or final consonant with the vowel.

फ a consonant or ( ).

उङ् or उपान्त the penultimate.

प्रत्यय an affix.\*

शुन् the insertion of न.

संज्ञा a name, a noun.

लिङ्ग a noun in its uninflected state.

पद a noun in its inflected state.

पुंलिङ्ग † the masculine gender.

स्त्रीलिङ्ग the feminine gender.

स्त्रीव or नपुंसकलिङ्ग the neuter gender.

एकवचन the singular number.

द्विवचन the dual.

वहुवचन the plural.

The cases when simply enumerated are called :

प्रथम the first.

पञ्चम the fifth.

द्वितीय the second.

षष्ठ the sixth.

तृतीय the third.

सप्तम the seventh.

चतुर्थ the fourth.

When considered in relation to verbs they are called :

कर्त्ता the nominative.

अपादान the ablative.

कर्म the objective.

सम्बन्ध the possessive.

करण the instrumental.

अधिकरण the locative.

सम्बन्धान the dative.

सम्बोधन the vocative.

\* There are three kinds of affixes, कृतप्रत्यय affixes for words formed from verbs ; तद्धितप्रत्यय affixes for other derivatives ; समासप्रत्यय affixes for compound words.

† From पुमस् and लिङ्. पुमस् becomes पुं in composition, but retains the स् if ख—प followed by ख—म succeeds ; as पुंस्त्रोक्षिण, a male cuckoo.

The Natives do not account the vocative a distinct case, but only a certain modification of the nominative.

*A Scheme of Terminations for Nouns, Adjectives, and Pronouns.*

|       | Sing. | Dual.  | Plural. |
|-------|-------|--------|---------|
| Nom.  | सि    | वौ     | जस्     |
| Obj.  | अम्   | वौ     | श्चस्   |
| Inst. | टा    | भ्याम् | भिस्    |
| Dat.  | डे    | भ्याम् | भ्यस्   |
| Abl.  | उत्ति | भ्याम् | भ्यस्   |
| Poss. | उस्   | वोस्   | आम्     |
| Loc.  | डि    | वोस्   | सुप्    |

The इ of सि and उत्ति, also the ज, श्च, ट, ड, and प of the above terminations, are rejected : the ज, श्च, ट, and प, are rejected, merely to distinguish the particular cases from which they are rejected.

The final न् becomes ( ' ) and the final स् becomes ( : ).

The terminations सि, वौ, जस्, अम्, वौ, and the श्चि substituted for श्चस् in neuter nouns, are called चि ; by some सुट्.

The terminations श्चस्, टा, डे, उत्ति, उस्, डि, वोस्, and आम्, and the feminine affix ईप्, are called पि.

In the above scheme several alterations are adopted to make it applicable to the different declensions, and

to account for some irregularities. As for instance, in the first Declension, for टा, इन, is substituted; for डे, अय; for डसि, आत्; for डस्, स्य; for ओस्, योस्; for भिस्, ऐस्. नदी or दी means feminines ending with ई and ऊ; also feminines in इ and उ in the last four cases singular.

गुणवाचक an adjective.

सर्वनाम a pronoun.

सर्वादि or खि words inflected like सर्व.

धातु a root.

प्रकृति a root in its primitive state.

क्रिया a verb, whether common, active, or deponent.

प्रेरक a causal verb.

संनन्त an optative verb.

यङन्त a frequentative deponent verb.

यङञुगन्त a frequentative active verb.

लिङ्ग a nominal verb.

आगम the insertion or prefixing of a letter.

आदेश the substitution of one letter for another.

खि reduplication.

जि or सम्प्रसारण the changing of य व र ल to इ उ ऋ ए.

The names of the Conjugations are taken from the first example under each, as आदि, from भू—*be*, (the example of the first conjugation,) and आदि.

अदादि the second conjugation.

कादि or कृहोत्यादि the third conjugation.

दिवादि the fourth conjugation.

आदि the fifth.

तुदादि the sixth.

बधादि the seventh.

तनादि the eighth.

अदादि the ninth.

चुरादि the tenth.

According to the plan of this work the first four Conjugations should be called, याचादि, दिवादि, आदि, and शप्पादि.

परस्मै पद\*, पवत् or प the active voice.

आत्मनेपद,† मवत् or म the middle voice.

कर्मणि वाच्य, or लभाव the passive voice ; in opposition to which the active is sometimes called कर्तृवाच्य. When the passive is used in a reflective sense, it is called कर्मणि कर्तृवाच्य or लघवाच्य ; when it is used impersonally, it is called भाववाच्य.

The Tenses, &c. when simply enumerated are called,

की or लट् the present.

खी or लोट् the potential.

गी or लङ् the imperative.

घी or विधिलिङ् the imperf.

टी or आशिर्लिङ् the indef.

ठी or लिट् the perfect.

डी or लुट् the 1st future.

ढी or लृट् the precativ.

ती or लृङ् the 2nd future.

थी or लुङ् the subjunctive.

\* That is, literally, *for another*, the action terminating on another.

† That is *for self*, the act terminating on self or on the agent.

The Tenses, when denominated by the time they express, are called :—

|                          |                            |
|--------------------------|----------------------------|
| वर्त्तमान the present.   | अनद्यतनभूत the indefinite. |
| अद्यतनभूत the imperfect. | भविष्यत् the future.       |
| परोक्षभूत the perfect.   |                            |

There are no terms by which moods are distinguished from tenses.

The numbers are the same as in Nouns.

अस्मदाद्य the first person.

युष्मदाद्य the second person.

नामवाद्य the third person.

*The following is a scheme of the terminations for Verbs.*

ACTIVE VOICE.

PRESENT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तिप्   | तस्   | अन्ति   |
| 2. सिप्   | यस्   | थ       |
| 1. मिप्   | वस्   | मस्     |

POTENTIAL.

| Singular. | Dual.  | Plural. |
|-----------|--------|---------|
| 3. यात्   | याताम् | युस्    |
| 2. यास्   | यातम्  | यात     |
| 1. याम्   | याव    | याम     |

## IMPERATIVE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तुप्   | ताम्  | अन्तु   |
| 2. हि     | तम्   | त       |
| 1. आनिप्  | आवप्  | आमप्    |

## IMPERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. दिप्   | ताम्  | अन्     |
| 2. सिप्   | तम्   | त       |
| 1. अमप्   | व     | म       |

These are the present and its formatives ; they are placed together by the Natives, because the latter three are derived from the first.

## INDEFINITE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. दि     | ताम्  | अन्     |
| 2. सि     | तम्   | त       |
| 1. अम्    | व     | म       |

OR

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. सीत्   | स्तां | सुस्    |
| 2. सीस्   | स्तं  | स्त     |
| 1. सम्    | ख     | ख       |

## PERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. णप्    | अतुस् | उस्     |
| 2. थप्    | अथुस् | अ       |
| 1. णप्    | व     | म       |

## FIRST FUTURE.

| Singular. | Dual.   | Plural. |
|-----------|---------|---------|
| 3. ता     | तारौ    | तारस्   |
| 2. तसि    | ताख्यस् | ताख्य   |
| 1. तस्मि  | ताख्यस् | ताख्यस् |

## PRECATIVE.

| Singular. | Dual.    | Plural. |
|-----------|----------|---------|
| 3. यात्   | यास्ताम् | यासुस्  |
| 2. यास्   | यास्तम्  | यास्त   |
| 1. यासम्  | यास्     | यास्    |

## SECOND FUTURE.

| Singular.  | Dual.   | Plural. |
|------------|---------|---------|
| 3. स्यति   | स्यतस्  | स्यन्ति |
| 2. स्यसि   | स्यथस्  | स्यथ    |
| 1. स्यामि. | स्यावस् | स्यामस् |

## SUBJUNCTIVE.

| Singular. | Dual.   | Plural. |
|-----------|---------|---------|
| 3. स्यत्  | स्यताम् | स्यन्   |
| 2. स्यस्  | स्यतम्  | स्यत    |
| 1. स्यम्  | स्याव   | स्याम   |

The above is the order in which the moods and tenses are arranged by Native Grammaarins.

*MIDDLE and PASSIVE VOICE.*

## PRESENT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. ते     | आते   | अन्ते   |
| 2. से     | आथे   | ध्वे    |
| 1. ए      | वहे   | महे     |

## POTENTIAL.

| Singular. | Dual.   | Plural. |
|-----------|---------|---------|
| 3. ईत     | ईयाताम् | ईरन्    |
| 2. ईथास्  | ईयाथाम् | ईध्वम्  |
| 1. ईय     | ईवहि    | ईमहि    |

## IMPERATIVE.

| Singular. | Dual.  | Plural. |
|-----------|--------|---------|
| 3. ताम्   | आताम्  | अन्ताम् |
| 2. ख      | आथाम्  | ध्वम्   |
| 1. ऐप्    | आवहैप् | आमहैप्  |

## IMPERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. त      | आताम् | अन्त    |
| 2. थास्   | आथाम् | ध्वम    |
| 1. इ      | वहि   | महि     |

## INDEFINITE.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. तन्    | आताम् | अन्त    |
| 2. यास्   | आयाम् | ध्वम्   |
| 1. इ      | बहि   | महि     |

or

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. स्त    | सातां | सत      |
| 2. आस्    | सायां | ध्वं    |
| 1. सि     | खहि   | अहि     |

## PERFECT.

| Singular. | Dual. | Plural. |
|-----------|-------|---------|
| 3. ए      | आते   | इरे     |
| 2. से     | आथे   | ध्वे    |
| 1. ए      | वहे   | महे     |

## FIRST FUTURE.

| Singular. | Dual.  | Plural. |
|-----------|--------|---------|
| 3. ता     | तारौ   | तारस्   |
| 2. तासे   | तासाथे | ताध्वे  |
| 1. ताहे   | ताखहे  | ताअहे   |

## PRECATIVE.

| Singular.   | Dual.      | Plural. |
|-------------|------------|---------|
| 3. सीष्ट    | सीयास्ताम् | सीरन्   |
| 2. सीष्टास् | सीयास्थाम् | सीध्वम् |
| 1. सीय      | सीवहि      | सीमहि   |

## SECOND FUTURE.

| Singular. | Dual.   | Plural. |
|-----------|---------|---------|
| 3. स्यते  | स्येते  | स्यन्ते |
| 2. स्यसे  | स्येथे  | स्यध्वे |
| 1. स्ये   | स्यावहे | स्यामहे |

## SUBJUNCTIVE.

| Singular.  | Dual.    | Plural.  |
|------------|----------|----------|
| 3. स्यत    | स्येताम् | स्यन्त   |
| 2. स्यथास् | स्येथाम् | स्यध्वम् |
| 1. स्ये    | स्यावहि  | स्यामहि  |

In the preceding scheme, the इ's of दिप्, सिप्, दि, सि, and all the ए's, are rejected.

As in the nouns, म् and स् become ( ' ) and ( : ) .

A little alteration must be made in the scheme, to render it applicable to all the Conjugations.

The terminations of the first five tenses, and every affix which rejects ऋ, are called र in the Mugdhabodh. Those of the first four tenses are called सार्वधातुक by Pánini.

The terminations of the first five tenses which do not reject ए, and such affixes as reject ड, are called डित्; but those of the sixth tense which do not reject ए, the precativè tense of the active voice, and such affixes as reject क, are called कित्.

The infinitive mood and participles have no distinct names, but are denominated from the affixes by which they are formed. They are not considered by the Natives as belonging to the conjugation of a verb.

चतुम् infinitive mood.

श्रद्ध the present active participle.

श्रान the present, middle, or passive.

कसु the perfect active.

कान the perfect middle.

स्यद् the 2nd future active.

स्यमान the 2nd fut. middle.

व्य or कृत्य the 1st future passive and those formed by केलिम.

कवतु and क्वाच् the indefinite, active or middle.

क्त the indefinite passive.

The च of चतुम्, the श्र and श्रद् of श्रद्ध, the श्र of श्रान, the क and उ of कसु, the क of कान, the श्रद् of स्यद्, the क of केलिम, the क and उ of कवतु, the क and च of क्वाच्, and the क of क्त, are rejected.

अव्यय or व्य indeclinable words.\*

उपसर्ग an inseparable preposition.

छदन्त words derived from verbs.

\* Under this term are included Adverbs, Separable Prepositions, Conjunctions, and Interjections.

तद्धित words derived from other words.

ब्रह्मवाचक a common substantive.

नामवाचक a proper name.

अपत्यवाचक patronymics.

जातिवाचक gentiles.

संघवाचक collectives.

भाववाचक abstracts.

क्रियावाचक verbals.

कर्तृवाचक denominatives.

Several other kinds might be enumerated ; as,

प्राणिवाचक names of animate beings.

अप्राणिवाचक names of inanimate beings.

कर्मवाचक passive nouns, as कार्य *a work*.

करणवाचक instrumental nouns, as वक्त्र *the mouth*.

सम्प्रदानवाचक recipient nouns, as दास *a servant*.

अपादानवाचक communicative nouns, as उपाध्याय *a teacher*.

अधिकरणवाचक possessive nouns, as प्रासाद *a temple*.

स्वाङ्गवाचक members of the body, as कर्ण *the ear*.

The adjectives formed from verbs are denominated कर्तृवाचक ; as, द्रव्य *doing*.

Of the others there are various sorts ; as,

रक्तार्थ those relating to colour, as नील *blue*.

चातुरर्थिक those relating to place or circumstance, as सामुद्र *near the sea*.

शैषिक those relating to the seasons, as **हेमन्** or **हेमन्त** *belonging to the winter*; and

**तत्तज्जात** relating to what a thing is produced from, as **सैन्धव** *produced from the sea*.

Many derivative words formed in the same manner, are arranged together by Native Grammarians, and denominated from the first word in the list.

**समास** a compound word.\*

**इतरेतर** a compound noun of the 1st genus.

**समाहार** a compound noun of the 2nd genus.

**द्वन्द्व** or **च** a general term including both these.

**कर्म्मधारय** or **य** a compound noun of the 3rd genus.

The 2nd species of this genus is considered by the natives as belonging to the class **तत्पुरुष**.

**वज्रग्रीहि** or **ह** a compound adjective of the 1st genus.

**तत्पुरुष** or **ष** a compound adjective of the 2nd genus.

**द्विगु** or **गु** a compound adjective formed by prefixing a numeral.

**अव्ययीभाव** or **व** a compound adverb.

For compound verbs, and for the different species under the above genera, there are no terms.

\* The Natives reckon six classes of compound words; 1. **द्वन्द्व**. 2. **वज्रग्रीहि**. 3. **कर्म्मधारय**. 4. **तत्पुरुष**. 5. **द्विगु**. 6. **अव्ययीभाव**. The 1st they subdivide into two sorts, **इतरेतर** and **समाहार**; and the 5th into three, **तद्धितार्थ**, **समाहार**, and **उत्तरपद**; but make no farther distinction.

## SYNTACTICAL TERMS.

The terms of Syntax are very few.

*Concord.* { विशेष the words or clauses that agree  
with others.  
विशेष्य the words or clauses governed by  
others.

**कारक Government.** When a verb governs two ob-  
jective cases, the one is considered as inferior, and the  
other as principal ; the inferior is styled गौण, and the  
principal मुख्य.

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 PROSODIAL TERMS.

पद्य Verse or Poetry.

वृत्त verse measured by syllables.

जाति verse measured by time.

छन्दः metre.

श्लोक two lines of poetry, a verse.

पाद half a line of poetry, the 4th of a verse.

मात्र an instant.

कक्ष or गक्ष four instants.

यति the harmonic pause.

गुरु or ग a long syllable (-)

लघु or ल a short syllable (.)

गग two long syllables, a spondee (- -)

गल a long and short syllable, a trochee (- ∪)

लग a short and long syllable, an iambus (∪ -)

लल two short syllables, a pyrrhic (∪ ∪)

ग्यरल्लजल्ल an artificial word descriptive of the trisyllabic feet.

म a molossus (- - -)

य a bacchic (∪ - -)

र an amphimacer or cretic (- ∪ -)

स an anapæst (∪ ∪ -)

त an antibacchic (- - ∪)

ज an amphibrach (- ∪ ∪)

भ a dactyl (- ∪ ∪)

न a tribrach (∪ ∪ ∪)

विप्र a proceleusmatic (∪ ∪ ∪ ∪)

वृत्त the first class has three orders.

1st. सम having every half line the same.

2nd. अर्द्धसम having every line the same.

3rd. विषम having every line different.

The 1st Order is sub-divided into two sorts; वृत्ति including the first 26 genera, and दण्डक including the 27th and all the following.

जाति the second class has two orders; 1st, गणकन्दः measured by feet; 2nd, मात्रकन्दः measured by instants.

## FIRST CLASS.\*

*First Order.*

|                |                                            |
|----------------|--------------------------------------------|
| I. उक्था       | 2. कुमारललिता                              |
| 1. श्री †      | 3. मदलेखा                                  |
| II. अयुक्था    | VIII. अनुष्टुप् §                          |
| 1. स्त्री      | 1. चित्रपदा                                |
| III. मध्या     | 2. मायवक                                   |
| 1. नारी        | 3. विद्युन्माला                            |
| 2. मृगी        | 4. समानिका                                 |
| IV. प्रतिष्ठा  | 5. प्रमायिका or<br>नगस्वरूपिणी             |
| 1. कन्या       | IX. वृहती                                  |
| 2. सती         | 1. भुजंगशिशु                               |
| V. सुप्रतिष्ठा | 2. मयिमथ                                   |
| 1. पंक्ति      | 3. भुजङ्गसंगता                             |
| 2. प्रिया      | X. पंक्ति                                  |
| VI. गायत्री    | 1. रक्तवती, or with the<br>pause चम्पकमाला |
| 1. तनुमध्या    | 2. मत्ता or हंसी                           |
| 2. शशिवदना     | 3. त्वरितगति                               |
| 3. सोमराजी     | 4. मनोरमा                                  |
| VII. उष्णिह ‡  |                                            |
| 1. मधुमती      |                                            |

\* In the following list the genera are distinguished by Roman capitals, and the species by Arabic numerals.

† The name of each species will be found in the example given of it.

‡ Nom. उष्णिक्.

§ Nom. अनुष्टुप्.

## XI. त्रिष्टुभ् ॥

1. इन्द्रवज्रा
2. उपेन्द्रवज्रा
3. सुमुखी
4. शालिनी
5. बातोर्म्मी
6. भमर विषसिता
7. अनुकूला
8. रथोद्धता
9. स्वागता
10. दोधक
11. मोटनक
12. ध्वेनी

## XII. जगती

1. चन्द्रवर्त्म
2. वंशस्थविज
3. जजोद्धतगति
4. भुजङ्गप्रयात
5. तोटक
6. खड्गिनी
7. वैश्वदेवी
8. प्रमिताक्षरा
9. कुतविषम्बित
10. मन्दाकिनी

## 11. विचित्रा

12. तामरस
13. मालती
14. मणिमाला
15. जलधरमाला

## XIII. अतिजगती

1. प्रहर्षिणी
2. रुचिरा or प्रभावती
3. मत्तमयूर
4. चण्डी
5. मञ्जुभाषिणी
6. चन्द्रिका
7. कलहंस or सिंह-  
नाद

## 8. प्रबोधिता

## 9. मृगेन्द्रमुख

## XIV. शर्करी

1. असम्बाधा
2. वसन्ततिलक
3. अपराजिता
4. प्रहरणकलिका
5. वासन्ती
6. क्षोणा
7. नान्ही मुखी

\* Nom. त्रिष्टुभ्.

## XV. अति शर्करी

1. शशिकला
2. मागिनी
3. लीलाखेला
4. विपिनतिलक
5. तूष्क
6. चन्द्रखेला
7. चित्रा

## XVI. अष्टी

1. चित्र
2. गजविलसित
3. चकिता
4. विचित्र or पञ्च-  
चामर
5. मदनललित
6. वाणि
7. प्रवरललित
8. अचलललित
9. गडडललित

## XVII. अल्लु

1. शिखरिणी
2. एधिभर
3. वंशप्रपतित
4. मन्दाक्रान्ता
5. हरिणी

6. नर्द्धक, or with  
the pause कोकि-

लक

7. हरिणी

8. भाराक्रान्ता

## XVIII. छति

1. कुसमितलता
2. नन्दन
3. नाराच
4. चित्रखेला
5. शार्ङ्गललित

## XIX. अतिछति

1. मेघविस्फुर्जित
2. ह्या
3. शार्ङ्गललित
4. सुरसा
5. फुल्लदाम

## XX. छति

1. सुवदना
2. गीतिका
3. वृत्त
4. शोभा

## XXI. प्रछति

1. खगधरा
2. सरसी

|                   |                     |
|-------------------|---------------------|
| XXII. आकृति       | 1. चण्डवृष्टिप्रपात |
| 1. हंसी           | 2. प्रचित           |
| 2. मदिरा          | 3. कुसुमस्तवक       |
| XXIII. विह्वति    | 4. मत्तमातङ्गलीलाकर |
| 1. अद्रितनया      | 5. अशोकपुष्पमञ्जरी  |
| 2. मत्ताक्रीड     | 6. अनङ्गशेखर        |
| XXIV. सत्कृति     | 7. अर्घ्य           |
| 1. तन्नी          | 8. अर्घ्यव          |
| XXV. अतिह्वति     | 9. थाल              |
| 1. क्रोक्षपदा     | 10. जीमूत           |
| XXVI. उत्कृति     | 11. लीला            |
| 1. भुजङ्गविण्मभित | 12. करोद्दाम        |
| XXVII. दण्डक      | 13. शङ्ख, &c.       |

*Second Order.*

|               |                  |
|---------------|------------------|
| I. उपचित्र    | V. अपरवक्त्र     |
| II. रमणी      | VI. पुष्पिताग्रा |
| III. वेगवती   | VII. सुन्दरी     |
| IV. हरिश्चुता |                  |

*Third Order.*

|                |             |
|----------------|-------------|
| I. अनुसुम्     | 1. उपजाति   |
| 1. वक्त्र      | III. उद्गता |
| 2. पथ्यावक्त्र | 1. सौरभक    |
| II. उपजाति     | 2. ललित     |

## SECOND CLASS.

*First Order.*

|            |                |
|------------|----------------|
| I. अर्थ्या | 5. जघनचपला     |
| 1. पथ्या   | 6. गीति        |
| 2. विपुला* | 7. उपगीति      |
| 3. चपला    | 8. उद्गीति     |
| 4. मुखचपला | 9. अर्थ्यागीति |

*Second Order.*

|               |               |
|---------------|---------------|
| I. वैतालीय    | III. पञ्चटिका |
| II. औपकुन्दसक | IV. दोहडि     |

## PROSE.

|           |                    |
|-----------|--------------------|
| I. चूर्णक | II. वृत्तगन्धि     |
| 1. मुक्तक | III. उत्कलिकाप्राय |
| 2. कलक    |                    |

\* If the pause is before the 3rd foot, it is called आदिविपुला ; if after it, अन्तर्विपुला ; if in one part before and in another after, उभयविपुला.

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ERRATA AND ADDENDA.

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- Page* 17, after line 12, add : the labials ब फ ब भ, or by  
 — 23, line 7, read भवतिपयत्तु.  
 — 39, line 4, from the bottom, read रै.  
 — 108, line 17, read चै points out.  
 — 122, line 10, read इच्छाम्भूव इच्छिता.  
 — 127, line 16, read (वान् वतो वत्).  
 — 134, line 2, from the bottom, read याचनीय.  
 — — last line, read याचेहिम.  
 — 259, last line, read रिग्फ.  
 — 261, line 12, read उक्ताच्च.  
 — 264, line 6, read mad for made.  
 — 265, line 3, read हन्.  
 — 387, line 3, from the bottom, read correlative for relative,  
 and other for former.

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